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PLANNING AND CREATION OF AN INTEGRATED TWO-YEAR LIBERAL ARTS CURRICULUM IN WORLD CIVILIZATIONS FOR UNIVERSITY FRESHMEN AND SOPHOMORES. FINAL REPORT.

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IN ORDER TO PREPARE STUDENTS FOR LIVING IN AN INTERNATIONAL, PLURALISTIC WORLD, THE INTERCULTURAL STUDIES PROJECT DEVELOPED A CURRICULUM FOR FRESHMEN AND SOPHOMORES WHICH COMBINES TWO DISCIPLINES, THE HUMANITIES AND SOCIAL SCIENCES, AND TWO LARGE SUBJECT AREAS, WESTERN AND EASTERN AND SOUTH ASIAN CIVILIZATIONS. TWO OTHER OBJECTIVES OF THE PROJECT ARE TO TRAIN A FACULTY FOR THIS CURRICULUM AND TO DEVELOP A LIBRARY OF VISUAL MATERIALS ON NON-WESTERN CULTURES. CHAPTERS ON PROBLEMS, RELATED RESEARCH, PROCEDURES, AND CONCLUSIONS AND IMPLICATIONS ARE INCLUDED. THE MAJOR PORTION OF THE REPORT CONSISTS OF AN ANALYSIS OF DATA AND FINDINGS WHICH INDICATE THAT THE COURSE IS A SUCCESS. EXTENSIVE TABLES PROVIDE LECTURE TOPICS, READING ASSIGNMENTS, AND TEXTS FOR THE COURSE. ALSO INCLUDED ARE A SUMMARY AND APPENDIXES LISTING THE COMMENTS OF VISITING LECTURERS AND CONSULTANTS, THE LETTER OF INVITATION TO FRESHMAN STUDENTS, AND A DETAILED OUTLINE OF THE FIRST SEMESTER UNIT, EMERGENCE OF CIVILIZATION. (BN)

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FINAL REPORT

PLANNING AND CREATION OF AN INTEGRATED TWO-YEAR LIBERAL ARTS CURRICULUM IN WORLD CIVILIZATIONS FOR UNIVERSITY FRESHMEN AND SOPHOMORES

COOPERATIVE RESEARCH PROJECT No. 5-0805

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PLANNING AND CREATION OF AN INTEGRATED TWO-YEAR LIBERAL ARTS CURRICULUM IN WORLD CIVILIZATIONS FOR UNIVERSITY FRESHMEN AND SOPHOMORES

Cooperative Research Project No. 5-0805

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I. PROBLEMS

The core problem of the Grant Project[1] has been an attempt to develop a curriculum which would adequately prepare the student for the pluralistic, international world in which he lives. It departs from the usual concept of such courses in three ways:

1) it is offered at the Freshman level rather than to advanced undergraduates or graduate students

2) it attempts to combine the study of East Asian and South Asian civilizations with an introduction to Western civilization, rather than concentrating, as is usual, on a single civilization studied independently and without reference to any other; and

3) it attempts to combine the historical developments of civilizations with an introduction to their basic ideas and values, their philosophy and religion, and their literary and fine arts. The civilization is thus presented, as it were, in the round with its political and social structure and development linked with its intellectual and artistic development.

We begin with freshmen so that the student from his first years of college will be exposed to the multiplicity of traditions and values present in the contemporary world. Freshmen are particularly receptive to this approach, and, given their open-mindedness and, with the present situation in Vietnam and China, their concern and interest in Asia, they are able to master impressive quantities of difficult and sometimes exotic material. In addition, they are at no great disadvantage compared to other students in terms of knowledge. Few courses touch on the problems of East and South Asian civilizations and since very few students take specialized advanced courses in the Oriental areas, students rarely gain much knowledge of the non-Western world. Consequently, little is gained by raising the level of courses.

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[1] The program developed under the Grant Project is called the Intercultural Studies Project or Intercultural Program, abbreviated as ICS or ICP, and will be so referred to hereafter.

Seniors have the same difficulties as Freshmen in approaching the seeming hundreds of Chinese names sounding exactly alike or the incredible complexity of Hindu gods and social relations.

Valid comparisons between civilizations demand both a conceptual framework of clearly defined relations and a body of historical data, neither of which can be obtained without the other. The conceptual framework rarely makes much sense to students without illustrations, and the student finds it difficult to re-order, or better rethink and interpret, historical data in comparative terms. In this context, the necessity of treating Western civilizations along with those of East and South Asia becomes clear. Students entering college, as well as students who have completed a basic survey course, rarely have such command of the events of Western history as to permit comparisons and never have a conceptual understanding of relations sufficient to make such comparisons meaningful. Consequently, it is necessary to give attention to those events in Western civilization to be used as comparisons. Similarly, detailed presentations of East and South Asian civilizations in terms of chronological development are rarely as meaningful as when associated with contemporary developments in the west. A presentation of the chronology of Western civilization provides a stable framework for ordering East and South Asian civilizations as they develop in time. Without this stable framework, events tend to become timeless, unordered, and unrelated and the myth of the "timeless", "unchanging", "stagnant" East is implicitly revived.

The humanities are included along with history to provide a much richer view of civilization and its products. One can be relatively confident that students have read nothing of the rich artistic and philosophic products of the East and know nothing of their science. In studying the West, where students have been exposed at least passively to the products of our own civilization, it is less imperative to relate the humanities to history.

The second problem with which we have been concerned is the training of faculty members, already expert in one or another of the Western disciplines, to deal with the thought and expression of less familiar, oriental cultures and to make cross-comparisons between cultures which the course design presupposes.

The proliferation of undergraduate instruction in non-Western cultures is proceeding in this country now by an almost geometrical progression. However, the present cadre of trained Orientalists, or of people within the major disciplines whose training has encompassed the comparative study of both Western and Asian cultures, is too small to staff the rapidly growing number of institutions desiring faculty expertise of these kinds. Further, institutional resources, particularly in small or developing institutions, does not permit development of a specialized faculty in non-Western area studies.[2]

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[2] See below under "Related Research" for details.

The solution, then, not only interim but long-run, depends, in part, upon educating faculty who have training in Western disciplines to be able to handle the content, the concepts and issues, and the comparative values involved in the study of Asian civilizations, to which their own Western disciplines can be adapted. To do this, however, requires intensive planning and application from the very beginning of a project such as this. The principal means are:

(a) intensive training sessions during the late summer;

(b) staff seminars and meetings throughout the academic year;

(c) utilizing summer training fellowships available from other sources for more intensive faculty training;

(d) use of visiting lecturers for staff training as well as student instruction;

(e) recording lectures and stockpiling taped lectures and interviews with consultants and visiting lecturers for student use and staff seminars; and

(f) continuous staff participation in planning, evaluating, and revising the course design and preparing course materials.

Both these problems are to be investigated within the context of total University development. It was envisioned in the proposal that the Intercultural Studies Program would be only part of a larger University plan which would envision:

(a) the Intercultural Studies Program, developed with the grant aid, and comprising the first two years of a student's education and fulfilling his general education requirements.

(b) the development of a number of upper level courses in appropriate departments which would enable a student to pursue in detail and depth his interests in the non-Western world. It was anticipated that offering Chinese and possibly other Asian languages would be the first step toward a program which would ultimately include an undergraduate major and minor.

(c) cooperation with the existing Center for Advanced International Studies in the use of faculty resources, the development of library resources, and in other areas of common interest.

Certain aspects of the design of the course, further, had, of necessity, to take into account the University requirements for general education, and those of various colleges and schools within the University.

The project proposal as submitted therefore represented only Part One of a larger, long-range program which envisioned the future preparation of "packages" of syllabi, bibliographies, slide and graphic kits, lecture tapes, and other materials for possible use by other schools. This part of the long-range proposal was not part of the initial grant requested and was not funded. Similarly, long range plans called for a conference on the University campus for faculty from secondary and collegiate institutions interested in using the materials developed here within their own curricula.

Finally, though the long-range plans envisioned the extension of this course to large groups of the student population and included possible utilization of mass media teaching techniques, in the initial design phase of the program, that funded under the grant, students were to be from a select group of the entering freshmen students. Thus there were a number of significant problems relating to:

(a) specifications of student aptitudes required for admission

(b) evaluation of the high school backgrounds to determine probable success of students in such a program

(c) evaluation of student attitudes and values to identify type of student attracted to such a course

It was anticipated that all students in the initial design period would be carefully selected and would be invited to join the program on a voluntary basis. It was further determined that students would be allowed to transfer out at any time and for any reason.

Upon these problems the project procedures were focused and it is in terms of these problems, rather than problems arising in the procedures themselves, that the objectives of the grant project were formulated.

II. OBJECTIVES

The principal objectives of the Intercultural Studies Project have been:

1) to design and test both a freshman and sophomore year course plan, including lecture schedule, readings, discussion topics and related materials.

2) to prepare a faculty with training adequate to such a curriculum through summer institutes, faculty seminars, and exposure to materials.

3) to work in partnership with the graduate Center for International Studies and with upper-level departmental programs to the end that a student might ultimately pursue an uninterrupted course of studies in non-Western or comparative areas.

4) to enlarge library holdings to make possible meaningful investigation both by students, within the Intercultural Program, and advanced undergraduates, and faculty.

5) to develop a library of visual materials to supplement and enrich the course presentations and make more meaningful and immediate the cultures of the non-Western world.

These objectives provided the conceptual framework within which our procedures were elaborated and in terms of which they were evaluated.

III. RELATED RESEARCH

Interpreted broadly, almost everything written concerning the expansion and development of studies, at all levels--secondary school to graduate programs, in the Russian, Middle Eastern, South Asian and East Asian areas is of relevance to the Intercultural Studies Project. However, only that research directly concerned with the definition of problems or with the statement of objectives is of pertinence to the Project itself. Recognition of the need for this change in the Liberal arts program has been widespread. Dr. Oliver J. Caldwell notes that "the American ideal of liberal education has a special importance today because it leads the way in the search for intellectual unity. ...American liberal education is today challenged to serve mankind by introducing tomorrow's citizens to all of mankind..."[3] Similarly, Ward Morehouse has emphasized that "if our American ideals are to be preserved and to flourish in the future decades our youth must have knowledge of the world in which we live--particularly of the traditionally neglected but rapidly emerging areas of Asia, Africa, and Latin America, as well as the Soviet Union." He continues:

> This does not imply any less concern with our national history and cultural heritage. On the contrary, not only will increased understanding of other peoples and cultures give us sharper insight into our own institutions, problems, and achievements, but also our national survival may well turn on the effectiveness of this understanding. In the colleges and universities, careful attention should be given to the proper role of non-Western studies in future academic development, including the place of these studies in the formal curriculum.[4]

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[3] Dr. Oliver J. Caldwell, Acting Assistant Commissioner, Bureau of International Education, U.S. Office of Education, in a speech to the Higher Education Association, Chicago, 1964.

[4] Ward Morehouse, formerly Executive Director, The Asia Society; now consultant in Foreign Area Studies, The University of the State of New York, in "The International Dimensions of Education", 1964.

The Committee on the College and World Affairs concurs in the need for broadening the base of the Liberal Arts curriculum.

> The undergraduate, in the course of acquiring a liberal education, must achieve yet another dimension of understanding. In addition to a deeper perception of his own society and its world role, in addition to a comprehension of cultures within and beyond the West, he must achieve insight into the continuous process of interaction among peoples and cultures... This must be regarded as an essential characteristic of the liberally educated student. ...In this respect today's college is not making a solid educational connection with the modern world.[5]

The problem and the necessity of its solution, then, are well recognized. It is not unique to this University; many institutions are engaged in attempts to solve this problem or to come to grips with the conceptual challenge it poses. The search for ways of attaining this goal began some years ago and it is spreading steadily across the academic community; but no solution has yet been found.[6]

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[5] Committee on the College and World Affairs, John W. Nason, Chairman, in "The College and World Affairs," 1964.

[6] "The number of undergraduate schools offering one or more courses on the Middle East (alone) has multiplied since 1950 from fewer than half a dozen to well over 200... Amherst joined Smith, Mount Holyoke, and the University of Massachusetts in 1960 to initiate the Four-College or Connecticut Valley cooperative program of non-Western studies, which became known in 1963 as the Asian-African Studies Program, directed by a committee of the consortium. The program, which provides for the free movement of faculty and students among the four colleges, embraced the Far East, South and Southeast Asia, the Middle East, and sub-Saharan Africa. Williams College in 1962 started an Area Studies Program on Latin America, Russia, the Middle East, and Africa, and South and South East Asia. Dartmouth in 1963 launched a Comparative Studies Center, which aimed to coordinate all instruction and research on foreign areas ...Antioch cooperated with Earlham in 1959 to start a common program in non-Western studies... Kenyon and Portland State (are) offering courses on the Middle East but on no other foreign area... Finally, George Washington University... with an undergraduate program that formed part of a university and that admitted to the same foreign area courses graduate and undergraduate students. Other colleges have attempted much the same as these colleges." The report also cites "the Atlanta Colleges, the Chattanooga group, the Pennsylvania-Maryland colleges in addition to San Francisco State, Mills College, Kansas, Michigan, Chicago, Arizona, Colorado, Illinois, Princeton, Colgate, Brooklyn, Rutgers, Oakland of Michigan State, Western College for Women, among others." Nason, et al., op. cit.

These attempts, however, have not reached the core problem: the creation of a course adapted to the needs of the general college students in the Liberal Arts Curriculum, fully incorporating the total culture and civilization of mankind, and, most important, adaptable to the mass teaching framework of the basic studies of the University and adaptable to the work of instructional television.

Internal problems of these programs are still unsolved, either in single institutions or by several in concert. Hurewitz, reporting on a very representative conference, writes:

> The very adoption of courses on non-Western areas... is designed, from a strictly curricular viewpoint, to redress the balance in a liberal arts tradition that has been preoccupied with Western Civilization. The mere addition of courses, however, does not assure automatic integration into the curriculum. The obstacles to integration are manifold, particularly if high academic standards are to be achieved.[7]

Aside from the problems of money, library, and staff training, one especially significant problem was that of fitting into the college curriculum the area specialist recruit who also has a discipline. "He was immediately overwhelmed with preparations for general courses within the discipline that had nothing to do with his area; the latter possessed for the department no more than supplemental value." An instructor freshly emerged from an area training center "had to sink his area roots. For this, research was the best guarantor." Yet the college usually lacked the research facilities, and could not afford to release his time for that purpose. "Here the large universities and the foundations ought to recognize their responsibilities by continuing to help the people they had trained."[8]

An important phase of this same problem is the continuing need to provide curricular orientation and training for younger faculty as they are recruited, from year to year, into the older. One expert team or one demonstration period cannot sustain an on-going curriculum with a constant faculty turn-over; provision must be made for rotation of training roles and a "revolving fund" of discipline teachers in area training.

A second acute problem cited in Hurewitz' report was that of departmental offerings in non-Western studies which proliferate "without benefit of institutional guidance." Thus "quarrels between the classicists and the modernists, the humanists and the social scientists break out into the open and the defenders of the traditional curricular biased in favor of Western civilization sharpen their claws. The curriculum itself is thrown into imbalance, because the new courses have not been thoroughly assimilated... It becomes necessary to take a comprehensive decision to rationalize the foreign area program and convert it into one that is compatible with the overall curriculum" as the college "defines afresh its objectives for instruction and research."

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[7] Hurewitz, op. cit.

[8] Ibid.

The traditional framework of the college curriculum, in short, does not appear to offer a favorable context for revision. On the whole, it appears that more problems have been created than have been solved by this approach. There is first the obvious problem of determining what elements from each cultural tradition, including our own, should be included within the total framework of the curriculum. In addition, there is the even more important determination of conceptual relationships between the data, and the task of clarifying them so that choices can be made not upon merely personal or departmental criteria (which excite such arguments), but rather upon some unifying internal order and logic which so bold a curriculum obviously must have. This task, however, requires considerable reflection, and more coherent and continuous exploration than can be hoped for in the attempts to reach piecemeal solutions of the problem. It requires the thoroughgoing and systematic re-evaluation of the whole aim of education within the basic studies.

IV. PROCEDURES

The original grant proposal contemplated two specific periods: Summer development and Fall execution of the course design. Further it contemplated a continuation of the basic design and revision, in another proposal to be submitted later, over an additional two year period. Although continuation was not funded, the grant project was extended an additional year by the University without any further federal contribution. The procedures which the program has followed therefore represent a combination of those stated in the original grant proposal and those anticipated in the continuation proposal, modified to fit the new time schedule.

Procedures were clearly segmented according to the usual divisions of the academic year. Summers were to be used for planning, developing resources, gathering information, and basic consultation. The academic year was to represent further development of materials and course design in detail as well as the execution of the course design. The time schedule which was used is as follows:

A. Summer, 1965

1. Planning in detail the Freshman segment of the course design and, in general terms, the Sophomore segment. After the staff had worked out the basic design features of the course, within the context of University requirements, and had stated the basic objectives of the course design, consultants were invited to discuss with us the design and to make recommendations on all phases of the project. Dr. Ainslie Embree, Columbia University, specialist on South Asia; Dr. John Meskill, Columbia University, specialist on China; and Dr. George A. Lensen, Florida State University, specialist on Japan and Russia, were invited for consultant conferences in August during which the final course design was completed for the Freshman year and the general outline of the Sophomore year prepared.

2. Selection of text materials; preparation of audio-visual materials; preparation of bibliographic guides for faculty training, for student use and for future library purchases; and collection of research library of materials useful in course design and execution were carried on during the period. These projects were undertaken largely by assistants under the direction of the staff and represented the initial effort to collect those materials which were readily available to use in the course.

3. To supplement readily available materials, members of the staff visited major universities and museums, here and abroad, to determine what materials would be available, applicable and useable for the course and to collect and make use of the experience of others in analogous projects.

4. One member of the staff was sent to a Summer Institute on Far Eastern Studies at Florida State University. This represented substantial acquaintance with the basic problems and facts of East Asian civilization and permitted the staff member to be much better equipped to deal with the new material of the course.

5. Initial contacts with consultants having been established at the annual meeting of the Association for Asian Studies at San Francisco in April, the final selection of consultant-lecturers for the Fall semester was made. Each consultant was invited to give particular lectures and to consider specific portions of the course as well as to make over-all recommendations concerning all areas of course design and faculty training.

6. Procedures for student selection, specifications for admission, and letters of invitation were prepared in August. These were based on University experience in the Honors Program, on the advice of the consultants and on the basis of staff experience in other programs.

7. Procedures for continuous review were elaborated during summer to insure that the teaching group would function as a unity, that the course design would be continuously evaluated and modified to correct any design weaknesses, and to exchange information and techniques. In brief, these procedures were:

a. Regular meetings were held to define objectives, relate them to the problems, discuss the various discipline approaches and their relevance to our aims, and to establish an identity of interests.

b. All lectures were to be attended by the entire staff and rotation of faculty among the various seminars was used to encourage staff unity and to acquaint the staff with all the students.

c. Weekly staff meetings (sometimes more often when the occasion seemed particularly significant) and exchange and common grading of student examinations and essays among the staff to make possible steady reviewing and revision of the course pattern.

d. Reading assignments for each segment of the course were selected as the time for each approached; the staff read all assignments; and difficult or controversial points of interpretation and approach were discussed by the group, sometimes with the assistance from consultants and appropriate University experts.

B. Academic Year, 1965-66

The procedures for the academic year were closely connected with the actual execution of the course design and may be divided into four areas: lecturing, seminars, faculty training, and evaluation and consultation. It is therefore appropriate to list the procedures for this time period under these headings.

1. Lecturing. For each lecture a complete outline of major topics and a short bibliography was given the student on the day of the lecture. Where possible, lecture outlines were prepared sufficiently in advance to allow faculty to be fully acquainted with the major topics of each lecture in time to permit coordination among the various lecturers. In addition, staff members would prepare test items on the basis of each lecture as it was given.

2. Seminars. Seminars, which met twice a week, were to be coordinated with the lecture topics. It was understood, however, that considerable latitude would be permitted students in discussing topics which they felt were pertinent to the lecture topics. Frequent exchanges of seminars among the staff facilitated unity of approach and acquaintance of the staff with all the students and the students with the staff.

3. Faculty Training. During the first three weeks of September, before classes began, a concentrated series of meetings were held during which all parts of the course were examined. Basic bibliographic resources were shown to faculty, comments were made on their use, and basic questions of interpretation were discussed. In addition, the faculty was given sessions on the use of various visual aids which could enhance both seminars and lectures. Various approaches and techniques were exchanged. In addition, these sessions, coupled with those of the previous summer, tended to produce an esprit de corps which was judged essential. Visits by consultants were used to facilitate faculty training and the staff and consultant met several times to permit discussion of techniques, approaches, and course designs.

4. Evaluation and Consultation. Each week's lectures and seminars were reviewed under the procedures set up in the summer for continuous review. The results were discussed and where it seemed advisable changes were made in future lectures to correct any weakness of design or approach which had appeared. In addition, student responses and questions were carefully considered. Student criticism was invited, though not permitted to be disruptive of discipline. Consultants were invited at regular intervals, though concentrated in the Chinese segment of the course. They were each invited to deliver two lectures, the purpose of which had been carefully defined and the reading assignments for which were specified. Sometimes consultants discussed among themselves prior to visiting the campus the lectures they proposed to give. Each consultant after giving the lecture attended the seminars for discussion with the students. Upon the basis of his experience, the consultant then was asked to review the course commenting on:

a. Course design and objectives, particularly with relevance to his judgment of their success here and in terms of his experience at his home institution.

b. Texts, reading assignments, visual aids, bibliography, with a view of evaluating the adequacy of the texts and other materials, in terms of course objectives and in terms of student responses.

c. Faculty training, specifically proposing procedures and techniques which he had found successful and meaningful.

d. Future steps which the University should take in faculty recruitment, library acquisitions, course offerings and policy decisions in order to implement satisfactorily the total plan of which the Intercultural Program was but one part.

In addition to these procedures, the staff and its assistants continued acquisition and processing of slides and library materials. Attendance, by the staff, at professional meetings, particularly those dealing with Asia, was encouraged as significant to the success of the project and as providing an opportunity to gain from the experience of others.

In the second semester, on the basis of the experience of the first year and on the basis of the advice of consultants, the staff prepared a provisional outline of the second year and a tentative list of revisions for the second year.

Tests and questionnaires were given at irregular intervals to test students' attitudes toward the course, interpersonal values of students, and student performance in specific areas of our objectives. In addition, tests were given to other groups to establish a basis of comparison of Intercultural students with regular students in the general education courses which Intercultural Studies replaced and with Honors students who were in similar courses at advanced levels and who were recruited in much the same manner as Intercultural students.

C. Summer, 1966

The procedures of the second summer were essentially the same as those of the first summer. The principal changes were that planning activities related to the Sophomore segment and that activities relating to the Freshman year were concerned with revision, refinement, and greater definition. The large number of suggestions made by students, consultants, and those accumulated in staff review sessions, provided considerable substantive experience upon which to base revisions. The procedures of the previous summer, having worked satisfactorily, were adopted as sufficient for the needs of both planning and revision.

The staff, however, to achieve greater concentration in the details of the two years was divided into two groups, one concerned with the Freshman year, and the other with the Sophomore year. After each group had reached general conclusions on each area of the course design, the design was presented to the whole staff which then examined it and suggested alterations and revisions. After having been revised in light of staff comments, the design was re-examined, and if found satisfactory, was adopted by the whole staff. This constant interaction between the two groups allowed each group to concentrate its attention on the immediate problems of the freshman or sophomore year without having to be immediately concerned with those of the other year, yet the staff meetings guaranteed that all members of the staff would keep the over-all design clear in all members' minds and would facilitate unity between the design of the two years. This was judged essential by the staff and every effort was made to regularly follow these procedures even when time was quite short. One member of the staff attended a Summer Institute on South Asia at Duke University which improved staff background and gave us the benefit of additional consultation.

The problem of student recruitment was revised in light of our experience of the previous year and a more explicit list of qualifications and requirements was drawn up by the staff. Letters were sent out at a much earlier date allowing more time for evaluation of responses and more careful selection of individual students.

D. Academic Year, 1966-1967

Here, again, the procedures duplicate those of the previous academic year. Shortage of staff, however, dictated that the number of meetings was somewhat reduced and the staff continued the division between Sophomore and Freshman faculty.

V. ANALYSIS OF DATA AND FINDINGS

The Intercultural Studies Program was a 24 credit course at the freshman and sophomore level combining the Humanities (12 credit hours) and the Social Sciences (12 credit hours) disciplines with content from both the Western tradition and the traditions of the non-Western world, particularly those of South and East Asia. It was also expected to fulfill the general education requirements of the University. Further, it was anticipated that the course design should be capable of being adapted to larger lecture sections, involving as many as 300 students, that it could be taught by television, and that it could be "exported" to other universities and, with some modifications, met the internal requirements of these new situations. Though the phase of research connected with these further specifications was never funded, these considerations weighed heavily upon certain aspects of the design of the course. In order to present the findings of the project, the following sequence of topics has been adopted: course design; teacher training; student recruitment; and resources.

I. Course Design

A. Lectures and Seminars

The design of the Intercultural Program involved both lectures and seminars. In the first year, students attended two two-hour seminars per week and three one hour lectures per week. Lecture classes had approximately 75 students and seminar classes approximately 15. Lectures were for exposition of material and interpretation of concepts. Seminars were for discussion, analysis, and organizing materials. Lectures were presented by the staff and the staff also taught the seminars. Each seminar was exposed to every member of the staff, though each seminar had a staff member who was its "teacher".

Experience of the first year showed that, although students were quite willing to work and were eager to discuss the material, two hours proved too long to be fully utilized. Similarly, it was found that students desired more interpretation and more analysis of data in the lectures and that this provided a better framework for discussion than reading assignments. Accordingly the lecture-seminar framework was altered the following year to four one-hour lectures per week and two one-hour seminars per week. In addition, students were asked, though not required, to hold open an additional hour per week for special lectures, films, and events which were arranged by the staff.

This arrangement proved much more satisfactory. The lecturers had more time for exposition, analysis, and interpretation; more topics could be covered; each unit could be more completely developed; and students benefitted from reduced reading assignments. On the other hand, the seminars were not impaired, but actually gained in effectiveness. Students responded very well to the changes and they were judged a success by all.

In order to better organize the lectures and to facilitate similarity of approach and coverage, the following lecture outline was adopted.

1. Statement of Objectives of the Lecture. The objectives were to relate to the total objectives of the course and to the particular requirements of the lecture. They were to be stated so that specific, testable responses could be expected from the students. This enabled the staff to prepare examinations which directly related both to the lecture content and to course objectives and further enabled students to see the relation of a particular lecture to the over-all design.

2. Reading Assignment. The reading assignment was repeated from the general course assignment list. Occasionally, where appropriate, certain key sections of the reading assignments were designated as of particular importance.

3. Major Topic Outline of the Lecture. The outline, varying from lecture to lecture, was to cover the major topics of the lecture and suggest its organization. The intent was not to relieve the student from the necessity of taking notes. The major topic outline also served to make the lecturer aware of the function of his lecture in the over-all design.

4. Key Concepts, Terms, Persons, Dates. These were the basic terms which would be used and defined in the lecture. It was expected that the student would make a special effort to master them.

5. Key Quotation. The basic idea contained in the reading and/or the lecture expressed in a single quotation or a few short quotations. The idea here was to give students particularly incisive and penetrating presentations of fundamental ideas.

6. Suggested Readings. This was a guide to the basic literature which the student could consult if he wished further information on the subject. In addition, these bibliographic sections could form the basis of his bibliography for future papers. This section was much used by students and was found to be of great value.

This format, though sometimes difficult to fully realize under the pressure of day to day teaching, nonetheless greatly improved the clarity of design and focus of presentation of the revised freshman year and the new sophomore year. The complete outlines for a single unit are presented below as Appendix II.

During the first year, seminars had been without definite assigned discussion topics, it being understood that each student would be prepared to discuss the material presented in the reading assignments and in lectures and to be able to offer interpretations and raise questions. Though this worked well in stimulating interest among the students, it tended to be very uneven in results and tended to lose momentum after the initial period of excitement and enthusiasm, when course pressures mounted at mid-term examinations. Accordingly, the second year modified this policy by stating a specific seminar discussion question which all students were to prepare to discuss. It was understood, however, that student questions and interpretations would be encouraged but that they would be related to the basic discussion question. Though this procedure had the advantage of relating the seminar more closely to the course outline and to the objectives in explicit, testable terms, it seemed less satisfactory in terms of student response and student ability to develop skills of analysis, verbal expression, and interpretation.

To meet these difficulties, the staff during the later part of the first semester and during the whole of the second semester began to combine both techniques but not assigning a specific seminar topic for all seminars, as had been done, but rather using the last minutes of each seminar to anticipate questions which later lecturers would raise to suggest certain points of interpretation which caused particular problems, and to define a focus on which students might concentrate their attention in reading and in the lectures. This compromise between the two approaches seemed very satisfactory.

Attendance at both lectures and seminars during the first year had been entirely optional. Though absences were discouraged officially, students understood that there was no penalty for failing to attend. Attendance varied throughout the year and though minor problems arose, the policy was not judged a failure. Nonetheless, the staff felt that certain corrections were needed. One of the points which consultants made was that the students, though bright and well-read, were often less mature than one might expect[1]. The staff felt that the permissive attitude toward attendance tended to lessen student self-discipline and to encourage, in certain individuals, a lack of maturity. The staff, though divided on this issue, decided that the second year Freshmen would be required to attend lectures and seminar and, adopting a technique used at Columbia in the Oriental Humanities Program, that students who were absent, though not penalized in their grade, would be required to prepare a book report on supplementary reading for each two absences. The staff judged this policy effective at the end of the first semester and adopted it permanently at that time. Though the book report requirement was not rigorously and mechanically enforced, it did offer a meaningful way to instill self-discipline and at the same time allow students who felt they might better pursue independent projects to demonstrate what they had gained and accomplished.

B. Testing and Papers

Testing throughout the two years combined multiple-choice with essay examinations. Because of the necessity of showing, at least to the Department Chairmen of each Division, that the course design did meet all University general education requirements, certain test items were taken from Departmental IBM examinations. Despite the reluctance of the staff to accept such items, they were included. To answer the question of whether ICS did in fact cover equivalent material, the staff prepared a pretest for three groups: regular freshmen students; Honors freshmen outside ICS, and freshmen ICS students. The results showed what we had anticipated on the basis of our selection procedures, namely that ICS freshmen, most of whom had had courses covering the traditional curriculum, scored quite well on the pretest as did freshmen Honors students while regular freshmen did much more poorly. This supported the contention that ICS students need not review material which they had had and which was included in the regular curriculum.

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[1] See Appendix I, below

At the end of the first semester of the Sophomore year, the staff decided to conclusively answer the question by giving the same final examination to both regular Social Science students and ICS students. The results once again showed conclusively that students in the ICS program were "covering comparable material". A final test, the repetition of the "pre-test" at the end of the year was not given since a major change in the University's general education requirements occurred in the interim making such test comparisons at best irrelevant.

Tests were constructed during the first year on the basis of the lecture outlines and on the basis of reading assignments. Each item was carefully reviewed by the staff and great care was taken to make the "stem" of the item quite clear. One member of the staff, having had experience working as a consultant with Educational Testing Service at Princeton, defined procedures which greatly improved the quality of test items: Internal review of each question, relating each question to specific course objectives, and location of each correct answer in the lecture and/or text materials made for better correlation between course content and examinations. Each question and each test was assessed to give it a reliability and difficulty rating. These facts constantly improved testing as the year progressed. Although the small number of students make such figures statistically less reliable than one would wish, these procedures tended to produce examinations which the staff and students felt were both fair and comprehensive.

IBM five-alternative multiple-choice examinations were supplemented regularly by essay examinations. Because of the amount and diversity of the material, the staff made it a policy to give out a number of questions prior to each examination. For the examination, one or two of these questions would be selected. Without wishing to argue in favor of either essay or objective examinations, the staff noted that in no instance was there significant difference in performance on the essay and objective examinations. As a matter of policy the staff frequently used an examination study question for a paper topic later in the semester. This worked very well and met with considerable student approval, even, on occasion, with obvious enthusiasm.

Papers were assigned at regular intervals. On each occasion the length of the paper and the topic was assigned. Certain latitude was permitted and students were encouraged to interpret and define the assigned topic individually. On one occasion a specific outline was given the students for their paper. In general the judgment of the staff was that while it was necessary to define the topic of the papers, or at least define the type of paper which was expected, it was better not to be too limiting in the choice of ideas and materials which students might use.

Papers during the first semester were relatively short and examined a specific topic or compared aspects of different civilizations, e.g., the development of political institutions in Sumer, the basic preconditions in which Egyptian and Sumerian civilization developed. These papers were graded by the staff in common to insure common standards and to enable the staff to assess the degree to which course objectives were being realized. The second semester the number of papers was reduced to two. The first paper was of the same type as those of the first semester, but somewhat more extended.

The final paper of the year was to be a term project comparing some aspect of Western civilization with that of a non-Western civilization. Students were given considerable latitude in the choice of topics, but each topic had to be approved by a seminar instructor who would give the student advice concerning bibliography, limitation and definition of topic, and problems of interpretation. It was emphasized to students that the term project should be sufficiently narrow to enable them to come to grips with basic problems of interpretation and to master the basic bibliography available to them but at the same time that it should present them with an opportunity to exemplify the aims of the course.

To make the term project seem more significant and to make the effort which it presupposed more immediately rewarding to students, the staff decided to recognize the best student paper by letters of commendation to his parents, his dean, and, in the case of Honors students, the Honors Director, and by exempting him from the essay final examination. Even without this additional incentive, student response to the task was immediate, obvious, and enthusiastic. Rarely in the combined experience of the staff had anyone seen such student activity. The thoroughness of students in searching out bibliography severely taxed the resources of the library, a problem which all small colleges and universities inevitably face, and their zeal in working out significant projects only needed direction toward realizable goals.

To say the least, the staff felt that the quality of student response was overwhelming. Never in the experience of any staff member had anyone seen so many excellent and outstanding examples of student work. The students showed, for freshmen, nothing short of brilliant command of bibliography resources. Vacations at home had been spent in local libraries searching for additional resources; letters had been sent to museums and other institutions eliciting information and materials. The command of factual data, though limited by the resources available and by student language skills, showed that they had made the effort to master the facts, to become familiar with interpretations and grapple with basic problems of approach, and to relate the problems, approaches, ideas, and institutions of the two civilizations they had chosen. While sophistication of interpretation would improve with time and while greater acquaintance with the methodologies of specialized disciplines would have sharpened their statement of their results, their efforts nonetheless were impressive.

Quality of expression showed a quantum jump over their other works as they seem to have, all at once, digested all the past criticisms of their work and solved the basic problems of expression which they had had. It is significant that this excellence was not confined to those students who had regularly showed promise, but that the whole class, with one or two exceptions, exceeded our most optimistic expectations. It is unfortunate that this performance cannot be adequately presented so that others can concur in our evaluation and corroborate our findings. Nonetheless, it is surely significant that every student, upon completing his term project suggested that having written it gave him an opportunity and an occasion to combine all that he had learned and to develop his ideas and extend his awareness of man and his products.

In the judgment of the staff, no other single assignment during the year proved so valuable to students or so rewarding. It is strongly urged that all programs seriously consider this as a major factor in design of a curriculum.

C. Freshman Course Design, First Year

The original plan of the curriculum envisaged a "block and gap" approach similar to that used in traditional humanities and social science courses. The change would be in the content rather than approach. Non-Western and Western materials would be combined, stressing those epochs and periods from each of the civilizations covered which would permit significant comparisons while giving a meaningful picture of the civilization's tradition. Thus the approach encompassed an attempt to relate civilizations by stressing their response to the common problems of man and at the same time an attempt to show the internal cohesion and values of each civilization. It was anticipated that the interstices and gaps would be filled in by students in his later studies.

Certain difficulties of definition made it difficult to define the "blocks" and "gaps" satisfactorily and the efforts of consultants were directed at this problem.

Three overriding principles were the basis of the organization of the course: 1) the juxtaposition of the Western and non-Western worlds, represented by China and secondarily India, within comparable frameworks of exposition; 2) the holistic approach to the elements of human culture, traditionally separated into distinct disciplines. On the basis of these principles and the requirements of general education, a lecture topic schedule was developed (see Table I), a text list drawn up (see Table II), and a list of assignments was prepared (see Table I).

As will become apparent in the analysis of the first year course design, the staff, and the consultants, had considerable difficulty escaping the traditional limitations and approaches of the disciplines in which they were trained. It was found practically impossible to define the "borders" of the blocks and to leave the "gaps" as such without a "bridging" lecture. A third principle of organization which was consistently followed was that of chronological presentation of the material and use of Western civilization for the chronological nexus of the course.

In terms of these three principles, the rationale of the segments of the course was as follows. The first segment, that giving the "preconditions" of a civilization, was an attempt to define what we mean by civilizations, how civilizational growths are affected by environment and geography, what factors are essential for a civilization and distinguish it from primitive societies. Reflection at the end of the year suggested that the reading assignments for this segment were perhaps too difficult in conceptual framework and that the time devoted to it was perhaps too long. Nonetheless, it was regarded as an essential segment and properly initiated the course by defining certain basic problems and terms which would recur throughout the course.

The second segment treated the development of civilization in Sumer. Some members of the staff and the consultants were astonished at the time which we proposed to spend on Sumer, suggesting that it was out of due proportion to the remainder of the course. Though such criticism seemed well-founded, the staff elected to maintain the original design for the first year, but to modify it the second by abridging slightly the segment on Sumer. Experience showed, however, that by using the Sumer segment as the model for our approach to civilization and carefully defining the basic concepts and illustrating the methodology, students gain a sure footing for the course. It is significant to note that after two years, the segment most vivid in students' memories was that on Sumer.

The third segment on Egypt and the Indus Valley were less well defined and less complete. But the staff had anticipated that Sumer as a model would permit briefer treatment of other segments in the ancient world. This anticipation, however, proved only partly founded and certain alterations seemed desirable.

The fourth segment of the course was a "transition" and as presented in the first year plan showed a basic difficulty in course design. The period (the Amarna Age) was recognized as of basic importance, in being an "international age", in the development of institutions of critical importance to later periods, in the melting and fusion of cultures during the time, and finally as being the direct antecedent of both Greek and Hebrew cultures. However, the best mode of treatment was not yet apparent and it was judged among the less successful parts of the course.

The fifth segment concerned the late ancient empires and the emergence of Hebrew culture within their political context. This segment, like its predecessor, seemed less complete than that of Sumer, but its over-all impact seemed good. Similarly, the segment on Greek civilization, quite orthodox in its form, was judged good.

TABLE I

Lecture Topics and Reading Assignments: Freshman Year

Semester I

Date	Lecture Topics	Reading Assignments
Sep. 20	Why Study the East?	Burns and Ralph, 5-22
22	Theoretical Preconditions of Civilization	Childe, The Urban Revolution Spengler, The Decline of the West, 31-41 Burns and Ralph, 23-38
24	Historical Preconditions of Civilization I	Braidwood, Ancient Near East Toynbee, The Transitional Societies
27	Historical Preconditions of Civilization II	
29	Foundation and Development of Civilization in Sumer	Frankfort, Before Philosophy, 137-199 Burns and Ralph, 68-74
Oct. 1	Sumerian Weltanschauung	
4	Sumerian Art	Moscati, 48-57 Janson, Chap. 1, plus 50-57
6	Sumerian Thought and Literature	Frankfort, Before Philosophy Moscati, 3-48
8	Sumerian Social and Political Development I	Jacobsen, Early Political Development Kramer, Sumerians Frankfort, Before Philosophy, 200-216
11	Sumer: Social and Political Development II	Jacobsen, Mesopotamia

Date	Lecture Topics	Reading Assignments
Oct. 13	Summary	
15	Test I	
18	Egypt: Social and Political Development - Old Kingdom to Middle Kingdom	Moscati, 101-157 Burns and Ralph, 38-65 Wilson, et al, *Cities Without Civilization*
20	Egyptian Weltanschauung and Art	Frankfort, *Before Philosophy*, 39-136 Janson, 33-45
22	Indus Valley Civilization	Piggot, *Dawn*, Chapter on Indus Valley
25	The Ancient World: Political Development, 1900-1450	Moscati, 161-234 Burns and Ralph, 76-79; 121-134
27	The International Age of Amarna	Janson, 45-49
29	The Ancient Near East: Political Development, 1450-1200	Janson, 67-72
Nov. 1	Assyrian-Babylonian Empires	Burns and Ralph, 77-85 Güterbock, et al Moscati, 59-100 Janson, 57-62
3	The Persian Empire	Burns and Ralph, 6-99 Janson, 62-66 Moscati, 285-332
5	Perspective on the Ancient World	
8	Hebrew Thought and Culture I	Old Testament: Genesis 1-25; Exodus 1-25, 31

Date	Lecture Topics	Reading Assignments
Nov. 10	Hebrew Thought and Culture II	Old Testament: Ezra, Nehemiah, Job, Ecclesiastes, Jeremiah 1-6, Isaiah 40-66
12	Formation of Greek Civilization	Burns, 140-160; 166-167; 175-177
15	Early Greek Thought and Literature	Aristotle, Poetics, 348-358
17	Temples, Theatres and Greek Vision of Man	Burns, 160-180 Plato *Apology* and *Crito*
19	The Sophists, Socrates and the Play of Ideas	Burns, 156-166 Aristotle, 31-32; 108-126 Plato, 239-257
22	Three Views of Democracy: Plato, Aristotle and Thucydides	Plato, 269-301; 347-363; (164-234 recommended) Thucydides, mimeo
24	Student Panel Review	
	THANKSGIVING HOLIDAY	
29	The Hellenistic World	Burns and Ralph, 246-250
Dec. 1	Hellenistic Philosophy and Science	Burns and Ralph, 251-260
3	Religion in the Hellenistic World	Burns and Ralph, 260-263
6	Wellsprings of Western Civilization	
8	India: The Brahman Tradition	Sources of Indian Tradition, 1-34
10	India: Buddhism I	Sources of Indian Tradition, 35-90

Date	Lecture Topics	Reading Assignments
Dec. 13	India: Buddhism II	Sources of Indian Tradition, 90-123; 151-186
15	India: The Flowering of Hindu Culture I	Sources of Indian Tradition, 200-254; 271-273
17	India: The Flowering of Hindu Culture II	Sources of Indian Tradition, 295-327
	CHRISTMAS HOLIDAY	
Jan. 3	Chou China	Burns and Ralph, 170-201 Selections from Shu Ching, Shih Ching, Shih Chi
5	Confucianism: State of Philosophy Before Confucius Confucius' Empire Contributions	
7	Confucian Classics: Confucius as "Transmitter" Role and Character of Classics	Sources of Chinese Tradition, 1-14; 15-33
10	Mencius	Sources of Chinese Tradition, 86-98; 113-121
12	Hsun-tzu	Hsun-tzu, 1-55; 79-129; 157-171
14	Taoism	Chuang-tzu, 1-140 Sources of Chinese Tradition, 48-61
17	Moism and the Logicians	Sources of Chinese Tradition, 36-47 Selections on Hui Shih and Kung-sun Lung
19	Survey of Chinese Thought	Sources of Chinese Tradition, 78-85

Semester II

Date	Lecture Topics	Reading Assignments
Feb. 7	Legalism and the Foundation of the Ch'in Dynasty	deBary, 122-149
9	The Dynastic Mandate and the Emperor	deBary, 149-155; 174-183
11	The Economic Foundations of the Empire	deBary, 211-227
14	The Development of the Bureaucracy	deBary, 149-183
16	The Organization of the Bureaucracy	deBary, 149-183
18	Official Confucianism I	deBary, 184-210
21	Official Confucianism II	deBary, 184-210
23	Official History	deBary, 228-238
25	T'ang Culture	
28	T'ang Poetry	White Pony, 148-263
Mar. 2	T'ang Art	Keim II, III
4	Technological Development and Change in China	
7	Late Traditional China I	deBary, 383-408
9	Late Traditional China II	deBary, 455-502
11	Sung Culture: Wang An-Shih	deBary, 409-435

Date		Lecture Topics	Reading Assignments
Mar.	14	Sung Culture: Su T'ung-po	White Pony, 264-273
	16	Universal Order, Chinese Style	deBary, 184-211; 455-503
	17	Summary	
	18	Asia and The Western World	
	21	Rome: Republic to Apex	Burns and Ralph, 263-283
	22	Seminar: The Imperial Order of Rome	Burns and Ralph, 283-303
	23	Roman Thought and Art	Janson, 100-155
	24	Seminar: The Birth and Expansion of Christianity	Burns and Ralph, 351-363
	25	Byzantine Civilization	Burns and Ralph, 377-390 Flores, 63-66; 170-172; 404-407
	28	Byzantine Art	Janson, 155-183
	29	Seminar: Early Medieval Thought - Augustine	Leff, 11-20; 32-46
	30	Economic Foundations of Medieval World	Burns and Ralph, 407-420
	31	Seminar: Social and Political Foundations of Medieval World	Burns and Ralph, 420-441
Apr.	1	Structure and Development of the Medieval Church	Burns and Ralph, 442-456
	4	Early Medieval Culture	Janson, 195-207 Leff, 62-75

Date	Lecture Topics	Reading Assignments
Apr. 5	Seminar: Pilgrimages, Crusades, Epics	Burns and Ralph, 451-457 Flores, 66-81; 103-122
6	Romanesque Art and Architecture	Janson, 208-228
7	Seminar: Romanesque Art and Architecture	Janson, 208-228
	SPRING VACATION	
18	Renewal of Speculative Thought and Philosophy	Leff, 77-140
19	Seminar: Terms and Concepts of Medieval Philosophy	Leff, 98-114; 121-124; 128-131
20	Reform Within the Church	Leff, 168-182
21	Seminar: Medieval Philosophy	Leff, 182-206; 246-251
22	St. Thomas Aquinas	Leff, 206-245
25	Court of Eleanor of Aquitane	Flores, 155-170; 173-209; 341
26	Seminar: Troubador Poetry, Courts of Love	Andreas Capellanus

Date	Lecture Topics	Reading Assignments
Apr. 27	Gothic Art and Architecture	Janson, 229-264
28	Seminar: Gothic Art and Architecture	
29	Courtly Literature	Flores, 209-235; 288-291; 460-493
May 2	Tristan	Tristan
3	Seminar: Tristan	
4	Conflict Between Papacy and Empire	
5	Seminar: Rise of Cities, Trade and New Classes	
6	Breakdown of Medieval Synthesis: Art	Janson, 264-282
9	Breakdown of Medieval Philosophy	Leff, 224-294
10	Seminar: Scotus and Ockham	Leff, 262-272; 279-291
11	Collapse of the Medieval World	
12	Seminar: Toynbee Thesis	

Date	Lecture Topics	Reading Assignments
May 13	Renaissance in Italy	Burns and Ralph, 515-546
16	Expansion of the Renaissance	Burns and Ralph, 547-569
17	Seminar: The Idea of the Renaissance	
18	Age of Reformation	Burns and Ralph, 570-607
19	Seminar: The Idea of Reform	
20	Renaissance in Art: Flanders	Janson, 283-304; 304-347
23	High Renaissance Art	Janson, 348-373
24	Seminar: Renaissance Art	
25	Exploration and Commercial Revolution	Burns and Ralph, 608-637
26	Seminar: Renaissance Literature (Supplement)	Flores, 494-524; 560-582; 585-606
27	Concluding Lecture	Donne

TABLE II

Text List For Freshman Course, First Year
Semester I

Author	Title	Publisher
S. Moscati	The Face of the Ancient Orient	Anchor
H. Frankfort, John Wilson, and Thorkild Jacobsen	Before Philosophy	Penguin
H. W. Janson	A History of Art	Prentice-Hall
Burns and Ralph	World Civilizations, Volume 1	Norton
Homer (trans. E.V.Rieu)	Iliad	Penguin
Aeschylus (ed. R.W. Corrigan)	The Oresteia and Prometheus Bound	Dell
Sophocles (ed. R.W. Corrigan)	Antigone, Oedipus the King, Electra, Philoctetes	Dell
Euripedes (ed. R.W. Corrigan)	Medea, Hippolytus, Alcestis, The Bacchae	Dell
J. D. Kaplan (ed.)	Great Dialogues of Plato (trans. B. Jowett)	Washington Square
J. D. Kaplan (ed.)	The Pocket Aristotle	Washington Square
deBary, et al	Sources of the Indian Tradition, Volume 1	Columbia
deBary, et al	Sources of the Chinese Tradition, Volume 1	Columbia
B. Watson (trans.)	Chuang Tzu	Columbia
B. Watson (trans.)	Hsün Tzu	Columbia

Text List For Freshman Course, First Year
Semester II

Author	Title	Publisher
H. W. Janson	A History of Art	Prentice-Hall
Burns and Ralph	World Civilizations, Volume 1	Norton
deBary, et al	Sources of the Chinese Tradition, Volume 1	Columbia
Robert Payne (ed.)	The White Pony	Mentor
Jean A. Keim	Chinese Art, Volumes II and III	Tudor
Gordon Leff	Medieval Thought	Penguin
Angel Flores (ed.)	Medieval Age	Dell
Andreas Capellanus	Art of Courtly Love	Ungar
Gottfried von Strassburg	Tristan	Penguin

The segment on the Hellenistic world again treated an international age and posed problems similar to that of the Amarna Age. This time, however, the treatment seemed much more successful and appeared to be the result of the more defined conceptual framework within which it was presented. A general lecture on the Wellsprings of Western Civilization concluded the first portion of the course by stressing how the ancient world laid the foundation for Western civilization.

The next segment was on India. In retrospect it seemed too short, too heavily intellectual and philosophic, and perhaps too abstract. Its attraction to the students seemed apparent. As one consultant observed, though students may be attracted by Japan or China on aesthetic or philosophic grounds and come to admire them for their virtues, they rarely are directly, personally involved with these civilizations. In contrast, India often repels students with its unworldly, ascetic attitude, but those it reaches, it reaches with a direct, often profound, personal impact altering their view of themselves and the values they espouse. Allowing for some enthusiasm, this tended to sum up the student's own feelings about the India segment. It seems to have been entirely too short.

The China segment was much more elaborate than the India segment and was constructed to provide the best parallel to Western civilization. It was anticipated that comparisons with China would be both more direct and more precisely drawn. Further, the lack of meaningful contact throughout history provided an illustration of the way in which civilizations respond to similar situations. Like the India segment, the Chinese segment was rather heavily intellectual and philosophic. The semester ended with the classical period.

In retrospect this seemed very unfortunate, for the final exams and the semester break dislocated the China segment so that much was lost between the first and second semesters. The next part of the China segment was concerned with the problems of empires, the organization of bureaucracy, and the development of institutions. Though these problems had been mentioned before in Sumer, Assyria, Persia and the Hellenistic periods, they were examined in great detail in the Chinese context. The last part of the Chinese segment was concerned with the art and literature of China. This part, more than any other, aroused student interest and enthusiasm. On the whole the China segment was successful, but it again suggested that the three principles according to which we had organized the course were insufficient to create an organized whole.

The remainder of the semester was concerned with Western civilization and was rather close to the traditional arrangement of college courses. It was judged adequate to its purposes, but seemed less well defined in the Intercultural context than in its traditional context.

The year as a whole, as oral final examinations of the students suggested, was a considerable success. An esprit had been created which unified the students and urged them on.

Nonetheless the freshman design seemed lacking in a number of respects, many of which were intentional in the initial design. First, as consultants mentioned, there was no continuation of Indian civilization, thus its development was not seen. This was an intentional "gap", but on reflection it seemed undesirable. Similarly, though Buddhism was introduced in India, its transmission to China was omitted with consequent weakness in the China segment. This, too, was intentional for the transmission of Buddhism seemed an ideal example of cultural diffusion which would be treated later. Our consultants were divided on this point. Some suggested that it was an extraordinarily good example and one that students could grasp quickly, particularly in terms of art. Others suggested that this was the kind of study best suited for graduate schools and best not mentioned, except perhaps in passing, to undergraduates. Neither view seemed entirely satisfactory. A third "gap" which was particularly troubling was the omission of reference to Islam. This, too, was intentional and accorded with the advice of consultants, but reflection showed it to be lamentable. But beyond these "gaps", in the judgment of the staff, the principal difficulty seemed to be overcoming the traditionalist approach of Western civilization courses and their humanities counterparts and better defining the organizing principles according to which the course was constructed.

D. Freshman Course Design, Revised Form

The second summer was spent in an attempt to better define the organizing principles. The three principles which had been accepted from the beginning seemed satisfactory in themselves, but were judged incomplete. To these principles the staff added two others, which in its judgment represent a significant addition to curriculum planning at the lower college level.

1. National segments are to be shaped so that they emerge very clearly as elements in a transitional, international age, which we call ecumene, out of which the later flowerings of new civilizations develop. In this way the international periods can be given greater focus and the relation of "national" segments becomes clearer in the over-all design.

In over-all terms, the following becomes the scheme of the earlier segments:

a. National patterns:

Sumer   Egypt

leading to

b. International patterns:

Amarna Age

Assyria Hittite Empire Ugarit Egypt Minoan Empire

forming the background to

c. New national patterns:

Persia Greece Hebrews

leading to

d. New international patterns:

Hellenistic Age

Attalid Empire Seleucid Empire Ptolemaic Empire Parthis

Roman Empire Parthian Empire

In this way the relation of segments is made explicit to the student and the number of segments is reduced by combining like periods as examples of the same process or growth type.

2. The formulation of a rigid formula or rubric which would remain formally unchanged as it was applied to successive civilizations and through which we approach all civilizations and epochs of civilizations. In this way, we suggest through presentation regularity which may, to be sure, not be present in our materials but which, as Descartes contends in his famous Discourse, is often the best procedure by which to understand difficult material. There is no doubt, despite the observation of some consultants that it was too rigid and too deductive, that it was a singularly successful didactic device and served to maintain intellectual order within the multiplicity of cultures to which the student was exposed. This rubric may be summarized as follows:

a. Social and Political Development of the Civilization. In this segment we present the social and political events of the civilization in their chronological order. We stress institutional developments and generally avoid straight political history. We also analyze the basic social institutions of the civilization or epoch of a civilization. Thus, in China we discuss the family and, in India, the caste system as institutions necessary to understanding the history of the civilization. When we introduce a new civilization, we preface our study with a lecture on what we call the "preconditions" of the civilization: the geographical, climactic, and other factors which materially shape and influence the development of the civilization.

b. The Weltanschauung of the Civilization. By this term we mean the basic values and ideas of the civilization as well as the basic intellectual problems and questions which it explored. We divide the Weltanschauung topic into five areas:

1) The Cosmic Order: the basic view of the structure, components, and processes of the universe.

2) The Idea of History: the character of historical processes as viewed by the civilization and their attitude toward human experience.

3) The Ideal Social Order: the ideal social order which the society envisions and toward which it, in theory at least, strives.

4) The Nature of Man: the view of man, his attributes and capacities.

5) The Ideal Man: the cultural hero-sage, saint, soldier, merchant.

Though the Weltanschauung segment is the most difficult and abstract of the sections of the course, it is by far the most popular. Students find it intellectually stimulating to be confronted with the basic terms with which these civilizations analyze the world. Thus the Hindu assumption of endless world-cycles of incomprehensible dimensions, rebirth, karma, and duty provide students with a view of the world strikingly different in values, as well as perception, from their own. The concept of Ch'an or Zen Buddhism evokes many images and they are both disappointed and excited that they find it somewhat different than Watts and Ginzberg have suggested. No other single part of the course is more important in preparing students to face the modern world. Students, having been exposed to the basic conceptual framework of another civilization, find to their surprise that institutions and ideas once considered silly, ignorant, or even irrational suddenly become comprehensible and, on occasion, admirable. They also find that the assumptions which they held to be true of all mankind are true only of a part. Also that they themselves, regarded by others from their point of view, sometimes seem silly, ignorant, and, perhaps, even irrational. Needless to say, this experience provides the motivation which enables students to master the difficult material and the strange concepts to which they are exposed. The Weltanschauung segment provides the transition from the historical to the humanistic segments of the course.

c. Thought and Religion. In this segment we investigate the intellectual and religious trends and developments of each civilization. We try to relate intellectual and religious movements to social and political developments. In China, for instance, this is vital to understanding the dynamics of Chinese history.

d. Literature. Here we introduce students to representative products of the civilization, or period of the civilization. No attempt is made to cover the range of literary activity or to provide a continuous history of the development of literature. Instead we use literature to make more concrete and more complete the view of a civilization. Accordingly, we are highly selective in our presentations, but never select literature not well regarded within the tradition of that civilization.

e. Art. Here again we expose the student to representative examples, making no attempt to cover the development or history of art. On the whole, we have found that no area is so successful in attracting the student to a new civilization as are its art products. Whereas literature and philosophy sometimes seem difficult and abstruse, art is immediate and direct. As a supplement it seems vital to meaningful contact with another civilization.

Though this rubric can be criticized as being arbitrary and inflexible, though some of the nuances of these cultures are undoubtedly lost, and though major traditions and views are emphasized at the expense of the lesser traditions with a civilization thus giving an impression of undue uniformity, it is our experience that this is necessary in order that the student not be overwhelmed by the diversity and complexity of the material. Because the approach is always the same he can more easily associate and relate material, and, with careful selection of topics, his conclusions are less likely to be wrong or misinformed than if a more flexible or sophisticated approach is employed.

These two principles, coupled with the three which had been used in the initial design, provided a satisfactory basis upon which to reorganize the course. In place of the numerous segments of the first year, a more coherent outline emerged and a sense of design which was Intercultural in character became evident.

The basic units of the revised course design of the First Semester were:

1. Emergence of Civilization

2. The First International Age

3. Emergence of Western Civilization
4. Interaction between East and West
5. Civilization of South Asia

Each of these units was organized in terms of the five part schema which we had adopted and thus each was roughly comparable. The lectures which were developed to execute this unit design are recorded in Table III, together with the appropriate seminar discussion topics and reading assignments. Table IV gives the text list for the revised course design of the freshman year. The new course design eliminated most of the problems which were encountered in the earlier design. In addition, it strengthened the virtues of the initial design and made possible a fully coherent course. The improved results were apparent from the beginning.

Finally, a word should be said about topics. It is apparent in what has been said that no attempt is made to cover systematically and chronologically the development of these civilizations. Instead we select representative episodes of the civilization and study them in some detail neglecting the others altogether or mentioning them in passing. For instance, in China we are concerned to give students a view of the Classical pattern of traditional China. We therefore selected the T'ang and Sung dynasties when this pattern emerged and grew to maturity. Other parts of Chinese history, the Shang through Han, the Age of Disunity, and the long Ming-Ch'ing period are mentioned only as they relate to this core segment. We accordingly segment China into the following units:

Classical China (Shang and Chou periods)

Early Imperial China (Han period)

Medieval China (T'ang and Sung periods)

In the first unit we impose the rubric, but mention the social and political developments only to provide a background for the intellectual developments which dominate Chinese history--the great philosophers. Accordingly, the Weltanschauung and Thought dominate our attention here as we sketch the basic philosophic schools, Confucianism and Taoism, and consider the basic terms the Chinese use to analyze the world: Tao (way, truth), Li (rites), Li (harmony), Jen (humanity), and filial piety. Literature and art are not mentioned except in passing because they are less important.

In the second unit, Early Imperial China, we trace the development of the first Chinese empire, the formation of governmental bureaucracy and ideology, and the canonization of the Classics. Here, accordingly, social and political developments become more important and Weltanschauung and Thought somewhat less important. Literature becomes important with the Classics, though art is still not important.

TABLE III

Lecture Topics and Reading Assignments: Freshman Year, Revised Form

Semester I

Date	Lecture Topics	Reading Assignment
	I. EMERGENCE OF CIVILIZATION	
Week I Thurs. Sep. 15	1. Theoretical Preconditions of Civilization	Caldwell, Ancient World, xi-liv; 1-18 Childe, "The Urban Revolution" Spengler, The Decline of the West: Culture and Civilization
Seminar:	Introduction to Course	
Fri. Sep. 16	2. Historical Preconditions of Civilization	Caldwell, Ancient World, 18-30 Janson, History of Art, 9-24 Braidwood, "The Near East and the Foundations for Civilizations"
Week II Mon. Sep. 19	3. Foundation and Development of Civilization in Sumer and Egypt	Caldwell, Ancient World, 31-37; 62-68 Carroll, Development of Civilization,4-9 Beek, "The Land and Climate of Mesopotamia" Kramer, "The Sumerians"
Seminar:	What is Civilization and how does it develop?	
Tues. Sep. 20	4. Social and Political Development of Sumer	Caldwell, Ancient World, 35-51 Carroll, Development of Civilization, 23 Jacobsen, "Early Political Development in Mesopotamia"
Wed. Sep. 21	Preliminary Testing	

Date		Lecture Topics	Reading Assignment
Thurs. Sep. 22	5.	Sumerian Weltanschauung and Thought	Carroll, Development of Civilization, 17-23 Speiser, "Ancient Mesopotamia"
Seminar:		What is unique in Sumerian Civilization: Art	
Fri. Sep. 23	6.	Sumerian Literature and Art	Janson, History of Art, 50-57 Sandars, The Epic of Gilgamesh 7-43; 59-118
Week III Mon. Sep. 26	7.	Egyptian Social and Political Development: Old and Middle Kingdoms	Caldwell, Ancient World, 70-89 Carroll, Development of Civilization, 12-13 Wilson, "Civilization without Cities"
Seminar:		What is unique in Egyptian civilization?	
Tues. Sep. 27	8.	Egyptian Weltanschauung and Thought	Carroll, Development of Civilization 9-11; 14-16
Wed. Sep. 28		Film: "The Ancient World: Egypt"	
Thurs. Sep. 29	9.	Egyptian Art	Janson, History of Art, 33-49
Seminar:		Contrast Sumerian and Egyptian Civilization (Paper on Sumer and Egypt due)	

II. THE FIRST INTERNATIONAL AGE

Date		Lecture Topics	Reading Assignment
Fri. Sep. 30	10.	Minoans and Mycenaeans, Hurrians and Hittites	Caldwell, Ancient World, 97-122 Janson, History of Art, 67-75
Week IV Mon. Oct. 3	11.	Canaanite-Mesopotamian-Egyptian Complexes	Caldwell, Ancient World, 90-97; 123-143

Date	Lecture Topics	Reading Assignment
Seminar:	How do second generation civilizations differ from first generation civilizations?	
Tues. Oct. 4	12. International Social and Political Development of Amarna Age	Gordon, "The Amarna Age" Gordon, "Ugarit"
Wed. Oct. 5	Film: "Introduction to University of Miami Library"	
Thurs. Oct. 6	13. Weltanschauung of Amarna Age	Review Caldwell, Ancient World, 90-143 and the Gordon articles
Seminar:	How are civilizations modified by contact with others?	
Fri. Oct. 7	14. Social and political Development in Late Ancient Worlds: Assyrian and Babylonian Empires	Caldwell, Ancient World, 144-165
Week V		
Mon. Oct. 10	15. Persian Empire	Caldwell, Ancient World, 165-170 Moscati, "The Persian Empire"
Seminar:	Discuss the organization of an international state. Persian art.	
Tues. Oct. 11	16. Weltanschauung of Late Ancient Worlds: (Three Ways of Thinking: Assyrian, Persian, Hebrew) Cosmic Pattern and Pattern of History; Nature of Man, Cultural Ideal; Ideal Social Order	Cameron, "Ancient Persia"
Thurs. Oct. 13	17. Thought and Literature: Persian, Hebrew	Carroll, Development of Civilization, 31-37

Date	Lecture Topics	Reading Assignment
Seminar:	Concept of monotheism in two societies Concept of monotheistic god of all peoples vs. many gods	
Fri. Oct. 14	18. Art: Assyrian, Persian, synthesis-formal	Janson, History of Art, 57-66 Carroll, Development of Civilization, 41-50

III. EMERGENCE OF WESTERN CIVILIZATION

Date	Lecture Topics	Reading Assignment
Week VI Mon. Oct. 17	19. Preconditions, Foundation and Development of Civilization in Greece	Gordon, "Homer and the Ancient Near East" Caldwell, Ancient World, 171-184 Iliad (selections)
Seminar:	What is unique about the Greeks?	
Tues. Oct. 18	20. Social and Political Development	Caldwell, Ancient World, 185-225, 251-274, 313-328
Thurs. Oct. 20	21. Greek Weltanschauung: Cosmic Pattern and Greek View of History	Caldwell, Ancient World, 226-232 Carroll, Development of Civilization, 68-72 Warner, Greek Philosophers, 9-48
Seminar:	What factors in the Greek experience led them to a naturalistic concept of the world?	
Fri. Oct. 21	22. Greek Weltanschauung: Nature of Man; Cultural Ideal	Carroll, Development of Civilization, 65-68, 98-106 Aeschylus, "Prometheus Bound"

Date	Lecture Topics	Reading Assignment
Week VII		
Mon. Oct. 24	23. Greek Weltanschauung: Ideal Social Order - Republic, Laws	Caldwell, Ancient World, 274-285 Carroll, Development of Civilization, 73-91 Sophocles, "Antigone"
Seminar:	Compare Greece with the Ancient World	
Tues. Oct. 25	24. Greek Literature: Poetry	Caldwell, Ancient World, 235-238 301-307, 328-331 Early Greek Poetry (selections)
Thurs. Oct. 27	24a. Greek Literature: Tragedy	Euripides, "Hippolytus" Aeschylus, "Agamemnon"
Seminar:	Discussion of Greek Literature	
Fri. Oct. 28	25. Greek Thought: Sophists, Socrates, Plato	Caldwell, Ancient World, 238-240, 308-312; 332-334 Carroll, Development of Civilization, 100-103 Warner, Greek Philosophers, 49-108
Week VIII		
Mon. Oct. 31	26. Greek Thought: Aristotle	Warner, Greek Philosophers, 108-137
Seminar:	What is function of abstract speculative thought?	
Tues. Nov. 1	27. Greek Art	Janson, History of Art, 76-89; 102-113
Wed. Nov. 2	First Examination	

Date	Lecture Topics	Reading Assignment
	IV. INTERACTION BETWEEN EAST AND WEST	
Thurs. Nov. 3	28. Social and Political Development to Death of Caesar	Caldwell, Ancient World, 340-362, 394-432, 437-463 Carroll, Development of Civilization, 96-98
Seminar:	Synthesis of Ancient World: Greeks vs. Orient	
Fri. Nov. 4	29. Social and Political Development: Empire to 180 A.D.	Caldwell, Ancient World, 476-547
Week IX Mon. Nov. 7	30. Weltanschauung: (Two Modes of Thought-- Philosophic: Stoic, Epicurean, Neo-Platonic Religious: Mystery Cults, Manicheanism) Cosmic Pattern and Pattern of History	Caldwell, Ancient World, 371-373 Carroll, Development of Civilization, 165 Warner, Greek Philosophers, 138-159, 165-176 Welles, "The Hellenistic Orient"
Seminar:	Development of Religious Thought	
Tues. Nov. 8	31. Weltanschauung: Nature of Man, Ideal Social Order, Cultural Ideal	Carroll, Development of Civilization, 91-96, 114-147, 198-203
Thurs. Nov. 10	32. Hellenistic Thought and Literature: Christianity	Carroll, Development of Civilization, 150-168
Seminar:	Why did Christianity triumph?	
Fri. Nov. 11	33. Hellenistic Art: Greek and Roman	Janson, History of Art, 113-122, 130-156
Week X Mon. Nov. 14	34. Abstract Science and Mathematics, Technology in the Ancient World	Caldwell, Ancient World, 159, 162-163 308-310, 366-369

Date		Lecture Topics	Reading Assignment
Seminar:		Why did not the Modern Age dawn?	
Tues. Nov. 15	35.	Social and Political Development of Byzantine and Sassanid Empires	Caldwell, Ancient World, 548-587 Carroll, Development of Civilization, 169-195
Thurs. Nov. 17	36.	Byzantine and Sassanid Art and Architecture	Janson, History of Art, 157-183
Seminar:		What is the religious and social function of art?	
Fri. Nov. 18	37.	Social and Political Development of Byzantium and Islam to 1453	Carroll, Development of Civilization, 203-221 Runciman, "The Imperial Court and the Reign of Law" Runciman, "Byzantium and the Neighboring World"
Week XI Mon. Nov. 21	38.	Islamic Weltanschauung	Carroll, Development of Civilization, 227-246
Seminar:		What is the uniqueness of Islam?	
Tues. Nov. 22	39.	Islamic Thought and Literature	Review 38

THANKSGIVING HOLIDAY

Date	Lecture Topics	Reading Assignment
Week XII Mon. Nov. 28	40. Islamic Architecture	Janson, History of Art, 184-194
Seminar:	Discuss the relationship between Islamic architecture and Islamic thought	
Tues. Nov. 29	41. Islamic Art	Review 40
Thurs. Dec. 1	42. Wellsprings of Western Civilization	Carroll, Development of Civilization, 196-203
	Paper Due	

V. CIVILIZATION OF SOUTH ASIA

Date	Lecture Topics	Reading Assignment
Seminar:	Introduction to Study of South Asia	
Fri. Dec. 2	43. Indian Social and Political Development to Alexander	Rawlinson, India, 3-52
Week XIII Mon. Dec. 5	44. Indian Social and Political Development through Gupta Ascendancy	Rawlinson, India, 53-122
Seminar:	Unique factors in Indian social and political development: caste	
Tues. Dec. 6	45. Social and Political Development Medieval India	Rawlinson, India, 199-220
Thurs. Dec. 8	46. Islam in India: Mogul Empire	Rawlinson, India, 249-280
Seminar:	Cultural transmission. Muslim influence on India	

Date	Lecture Topics	Reading Assignment
Fri. Dec. 9	47. Indian Weltanschauung: Basic Suppositions of Indian Thought; Cosmic Pattern and Pattern of History	Carroll, Development of Civilization, 454-464 Rig Veda (selection) Mahāpurāna (selection) Sȧmyutta-Nikāya (selection)
Week XIV Mon. Dec. 12	48. Indian Thought: Hinduism	Rawlinson, India, 123-141 Carroll, Development of Civilization, 459-464; 473-482 Rig Veda (selection) Bhagavad Gītā (selections)
Seminar:		
Tues. Dec. 13	49. Indian Thought: Buddhism	Carroll, Development of Civilization, 464-466 Dīgha Nikāya (selection) Milindapañha (selections)
Thurs. Dec. 15	50. Indian Literature: Mahabharata and the Ramayana	Carroll, Development of Civilization, 475-482
Seminar:	How does Indian literature affect the Indian ideals?	
Fri. Dec. 16	51. Indian Literature: Bhagavad-Gītā	Carroll, Development of Civilization, 475-478 Bhagavad-Gītā (selections)

CHRISTMAS HOLIDAY

Date	Lecture Topics	Reading Assignment
Week XV		
Tues. Jan. 3	52. Indian Art: Early and Medieval Buddhist Art	Rawlinson, India, 81-87, 123-130, 139-141, 165-174
Wed. Jan. 4	Films: "Khajuraho" and "Nagarjunakonda"	
Thurs. Jan. 5	53. Indian Architecture: Medieval Hindu Temples	Basham, "Vehicle of the Thunderbolt" Cittavisuddhiprakarana Rawlinson, India, 212-220; 241-246
Seminar:	Indian Art and Architecture. Film: "Konarak"	
Fri. Jan. 6	54. Indian Art: Mughal Art and Architecture	
Week XVI		
Mon. Jan. 9	55. Review	
Seminar:		
Tues. Jan. 10	56. Review	
Thurs. Jan. 12	57. Review	

Paper Due. (2000 Words). Select one topic:

1. Uniqueness of Indian social and political forms.
2. Unique features of Indian thought (Weltanschauung).
3. Unique features of Indian art.
4. Take an element of 1, 2 or 3 and compare with one other civilization.

Date	Lecture Topics	Reading Assignment
Seminar:		
Fri. Jan. 13	58. Review	

Semester II

Date		Lecture Topics	Reading Assignment
		CLASSIC CHINA	
Week I			
Thurs. Feb. 2	1.	Foundation and Development of Civilization in China	Fitzgerald, 1-33
Seminar:			
Fri. Feb. 3	2.	Early Social and Political Development: Shang and Chou	Fitzgerald, 34-75
Week II			
Mon. Feb. 6	3.	Chinese Weltanschauung: Three Ways of Thought	Fitzgerald, 76-105
Seminar:			
Tues. Feb. 7	4.	Chinese Thought: Confucius	Sources of Chinese Tradition, 15-33; 113-121
Thurs. Feb. 9	5.	Chinese Thought: Mencius and Hsün-tzu	Sources of Chinese Tradition, 88-97; 98-113 Honors only: Hsün-tzu, 139-172; 15-32; 121-138
Seminar:			
Fri. Feb. 10	6.	Chinese Thought: Taoism	Chuang Tzu, 1-140 Sources of Chinese Tradition, 48-85

Date		Lecture Topics	Reading Assignment
Week III			
Mon. Feb. 13	7.	Chinese Thought: Legalists	Sources of Chinese Tradition, 122-148 Carroll, Development of Civilization, 496-498
Seminar:			
Tues. Feb. 14	8.	Early Chinese Literature: The Classics	Sources of Chinese Tradition, 1-14
Thurs. Feb. 16	9.	Early Chinese Art: Shang through Han	Fitzgerald, 106-134; 230-246
		IMPERIAL CHINA	
Seminar:			
Fri. Feb. 17	10.	Social and Political Development: Ch'in and Han	Fitzgerald, 158-173 (Optional 174-202) Carroll, Development of Civilization, 498-504 Sources of Chinese Tradition, 180-182; 223-225
Week IV			
Mon. Feb. 20	11.	Chinese Thought: Han Confucianism	Sources of Chinese Tradition, 156-168; 184-190; 216-217
Seminar:			
Tues. Feb. 21	12.	Chinese Literature: Official History	Sources of Chinese Tradition, 230-238 Fitzgerald, 202-229
Wed. Feb. 22	TEST I		

Date		Lecture Topics	Reading Assignment
Thurs. Feb. 23	13.	Social and Political Development: Age of Disunity	Fitzgerald, 250-264
Seminar:			
Fri. Feb. 24	14.	Social and Political Development: T'ang and Sung	Fitzgerald, 293-324; 377-394
Week V Mon. Feb. 27	15.	Social and Political Development: The Reform of Chinese Government	Fitzgerald, 395-407 *Sources of Chinese Tradition*, 409-435
Seminar:			
Tues. Feb. 28	16.	Chinese Weltanschauung: Chinese Buddhism	*Sources of Chinese Tradition*, 266-290 Fitzgerald, 274-296
Thurs. Mar. 2	17	Chinese Weltanschauung: Sung Neo-Confucianism	*Sources of Chinese Tradition*, 369-393; 479-502 Fitzgerald, 407-421
Seminar:			
Fri. Mar. 3	18.	Chinese Art: Principles of Chinese Painting	*Sources of Chinese Tradition*, 251-255
Week VI Mon. Mar. 6	19.	Chinese Art: T'ang Wu Tai Painting	Keim, *Chinese Art* I, II Fitzgerald, 356-374
Seminar:			
Tues. Mar. 7	20.	Chinese Art: Hsü Tao-ning, Kuo Hsi and Northern Sung	Keim, *Chinese Art*, II, III Fitzgerald, 439-454

Date		Lecture Topics	Reading Assignment
Thurs. Mar. 9	21.	Chinese Art: Hsia Kuei, Ma Yuan, Liang K'ai and Mu Ch'i	Keim, Chinese Art, III
Seminar:			
Fri. Mar. 10	22.	Chinese Poetry: Principles of Chinese Poetry	White Pony, vii-xvii; 22-36; 79-100; 129-145 Fitzgerald, 341-355
Week VII Mon. Mar. 13	23.	Chinese Poetry: Li Po and Tu Fu	White Pony, 158-204
Seminar:			
Tues. Mar. 14	24.	Late Traditional China: Ming and Early Ch'ing	Fitzgerald, 457-472; 541-553 Sources of Chinese Tradition, 557-564 Carroll, Development of Civilization, 512-514
Wed. Mar. 15	TEST II		

EARLY WESTERN CIVILIZATION

Thurs. Mar. 16	25.	Foundations of Western Civilization 476-1096 A.D.	Carroll, Development of Civilization, 256-268; 283-287
Seminar:			
Fri. Mar. 17	26.	Social and Political Development: 1096-1300	Carroll, Development of Civilization, 287-320

Date	Lecture Topics	Reading Assignment
Week VIII		
Mon. Mar. 20	27. Social and Political Development: 1300-1500	Carroll, Development of Civilization, 350-355; 383-392; 416-420; 445-451
Seminar:		
Tues. Mar. 21	28. Weltanschauung: Basic Values of Western Civilization	
- - - - - - - - - - - - - - - - - - - EASTER VACATION- -		
Week IX		
Thurs. Mar. 30	29. Medieval Philosophy: Abelard and Aquinas	Carroll, Development of Civilization, 337-340
Seminar:		
Fri. Mar. 31	30. Medieval Philosophy: Scotus and Ockham	
Week X		
Mon. Apr. 3	31. Medieval Literature: Eleanor of Aquitane and Provencal Poetry	
Seminar:		
Tues. Apr. 4	32. Medieval Architecture I	Janson, History of Art, 194-228
Thurs. Apr. 6	33. Medieval Architecture II	Janson, History of Art, 229-264
Seminar:		

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Date	Lecture Topics	Reading Assignment
Fri. Apr. 7	34. Late Medieval Art	Janson, History of Art, 264-304
Week XI Mon. Apr. 10	35. Renaissance Art	Janson, History of Art, 322-329; 342-347
Seminar:		
Tues. Apr. 11	36. Renaissance Art	Janson, History of Art, 348-373
Wed. Apr. 12	FILM: The Titan	

THE EXPANSION OF EUROPE, 1500-1900

Date	Lecture Topics	Reading Assignment
Thurs. Apr. 13	37. Social and Political Development, 1500-1700	Stavrianos, 87-160
Seminar:		
Fri. Apr. 14	38. Social and Political Development, 1700-1900	Stavrianos, 206-276
Week XII Mon. Apr. 17	39. Western Weltanschauung: Basic Values II - The Weber Thesis	Green, Protestantism and Capitalism
Seminar:		
Tues. Apr. 18	40. Western Weltanschauung: Basic Values III - Scientific Revolution	Stavrianos 185-205
Wed. Apr. 19	TEST III	

Date		Lecture Topics	Reading Assignments
Thurs. Apr. 20	41.	Impact of the West on the Non-Western World 1500-1900	Stavrianos 3-26; 277-368
Seminar:			
Fri. Apr. 21	42.	Thought: Rationalism and Empiricism - Kant	
Week XIII			
Mon. Apr. 24	43.	Thought: Romanticism - Hegel, Schopenhauer	
Seminar:			
Tues. Apr. 25	44.	Thought: Nietzsche	
Thurs. Apr. 27	45.	Literature: Faust	Goethe, Faust, Part I
Seminar:			
Fri. Apr. 28	46.	Literature: Brothers Karamazov	Dostoyevsky, Brothers Karamazov

Date	Lecture Topics	Reading Assignment
Week XIV		
Mon. May 1	47. Literature: Romantic Poetry - Selections	Crane, 288-293; 297-301; 304-305; 309-312; 319-327; 332-336; 342-346; 350
Seminar:		
Tues. May 2	48. Painting: El Greco, Caravaggio, Rubens	Janson, History of Art, 374-382; 405-408; 421-425
Thurs. May 4	49. Painting: Rembrandt, Vermeer, Velasquez	Janson, History of Art, 425-433
Seminar:		
Fri. May 5	50. Painting: Impressionism	Janson, History of Art, 489-511
Week XV		
Mon. May 8	51. Music: Bach, Mozart, Haydn	
Seminar:		
Tues. May 9	52. Music: Beethoven and Schubert	
Wed. May 10	RECORDED MUSIC: OPERA	
Thurs. May 11	53. Music: Development of Piano Music	
Seminar:		
Fri. May 12	54. Wagner, Tristan and Isolde	

Date	Lecture Topics	Reading Assignment
	THE MODERN WORLD	
Week XVI		
Mon. May 15	55. Social and Political Development 1900-1967	
	TERM PROJECT DUE	
Seminar:		
Tues. May 16	56. Weltanschauung: Basic Values IV: Modern Science	
Thurs. May 18	57. Thought: Existentialism and Positivism	
Seminar:		
Fri. May 19	58. Literature: Pound, Eliot, Valery, Rilke	
Week XVII		
Mon. May 22	59. Art: Picasso, Klee, Kandinsky, etc.	
Seminar:		
Tues. May 23	60. Music: Stravinsky, Schoenberg, Cage	
Wed. May 24	61. Review of Course	

TABLE IV

Text List For Freshman Course, Revised Form

Semester I

Author	Title	Publisher
H. W. Janson	A History of Art	Prentice-Hall
Caldwell and Gyles	The Ancient World	Holt, Rinehart and Winston, Inc.
N. K. Sandars	The Epic of Gilgamesh	Penguin
Carroll, et al	The Development of Civilization, Volume I	Scott Foresman and Co.
Grene and Lattimore (eds.)	Greek Tragedies, Volume I	Chicago
Rex Warner	The Greek Philosophers	Mentor
H. G. Rawlinson	India, A Short Cultural History	Praeger

Semester II

H. W. Janson	A History of Art	Prentice-Hall
Carroll, et al	The Development of Civilization, Volume I	Scott Foresman and Co.
C. P. Fitzgerald	China: A Short Cultural History	Praeger
deBary, et al	Sources of the Chinese Tradition, Volume I	Columbia
B. Watson (trans.)	Chuang Tzu	Columbia
Jean A. Keim	Chinese Art, Volumes I, II and III	Tudor
Robert Payne (ed.)	The White Pony	Mentor
L. S. Stavrianos	World Since 1500	Prentice-Hall
Robert W. Green (ed.)	Protestantism and Capitalism	D. C. Heath and Co.
Gottfried von Strassburg	Tristan	Penguin
Goethe	Faust (tr. Kaufmann)	Anchor
Fyodor Dostoyevsky	Brothers Karamazov	Dell

In the third unit, Medieval China, we reach the core of our segment on China. Here we place great emphasis on the social and political developments since it is during this time that China develops its characteristic institutions, political and social, and during which it reaches its highest development. Similarly, the Weltanschauung and Thought of the Chinese undergoes an important modification with the introduction of Buddhism and the response of Neo-Confucianism. Here we have one of the most interesting examples of cultural contact and cultural interaction with the attempt of the Buddhist to express ideas and values quite alien to classical Chinese experience. In this segment the students see vividly the difficulties of cultural contact and the modifications which must be made to make an idea comprehensible in a new context. The florescence of literature and art during this period is well known and accordingly we spend some time examining representative works which will give students insight into the living character of a civilization.

The final phases of Chinese history are not mentioned except in passing. The Yuan or Mongol dynasty is not covered at all, since it is essentially disruptive. The Ming and Ch'ing are treated insofar as they continue the patterns established in the T'ang and Sung. Though this is perhaps not the best way to consider them, it is not unfair to suggest the degree to which they continue the tradition without detailing the ways it changes. Examination of this period could not be attempted without abridging the earlier segments. We, accordingly, have been highly selective in our topics. We anticipate that some students, excited by and interested in these traditions, will take upper level courses where the gaps will be covered. But we believe that the student nonetheless has an insight into the character of Chinese civilization and that he understands in part how the Chinese conceive of themselves, their history, their world, and others.

Midway through the first semester of the second year, the University made a fundamental change in its requirements for general education. Based on the recommendations of the Self-Study and on those of the Academic Planning Committee, the University eliminated altogether the general education Humanities course and substituted, in its place, a requirement in both humanities (literature, philosophy, religion) and a new requirement in fine arts (art, music, drama). The Social Science courses were retained, but became one of several options which students would have. These changes were of considerable importance to the overall course design inasmuch as the University, on the basis of the favorable report of progress in the Intercultural Studies Program, elected to make non-Western history one of the elective courses which would fulfill part of the social science requirement of the general education program. It was decided, at the same time, that University resources, particularly in terms of personnel, would not allow continuation of the second year of ICS, expansion of freshman enrollment, and development of upper level courses simultaneously. Accordingly the staff was advised that after this year the sophomore year of the program would be discontinued.

In order to effect a smooth transition for freshman students in the ICP, the staff accordingly decided to slightly revise the program. It extended the chronological coverage, in the first year, of Western civilization, which had terminated in 1500 in the initial design and in the draft of the revised design, to the present day. Though initially this was done on the basis of external considerations rather than in response to any internal design problem, the staff judged that this change was very desirable, provided for a better rounded course, and seemed to answer certain problems which had arisen in the sophomore course design.

E. Freshman Text Lists

The problem of selecting texts for a course design such as ICS is virtually impossible to solve adequately. Our text list was repeatedly supplemented with readings from periodicals and from reserve books. Further, books which were used without success the first year were sometimes purchased and used as collateral reading by students of the second year who proclaimed their virtues. We cannot recommend highly any group of texts as meeting all the requirements and in some areas we can recommend none. In brief, the following summarizes our experience with the texts we have used and discussed. (See Tables II and IV above.)

1. General historical texts.

In this category, no single text provided the information sought by all students or required by the course design. The Burns and Ralph was judged by both staff and students as being too limited in scope and too restricted in conceptual content for the requirements of the course. It is recommended that this text not be used in such a course. Our experience with other standard Western civilization texts was on the whole no better, though in conceptual terms the Brinton, Christopher and Wolff, History of Civilization, Prentice-Hall, seemed significantly better than any others. Our experience with such texts led us, in the second year, to adopt no single general historical text which covered all periods, but rather to use a number of specialized texts.

2. Specialized, period historical texts.

Though an excellent text and superbly organized for our purposes, the Moscati did not, in the first year, meet with student approval and on the whole was not too successful. However, the second year many freshman students purchased the text and used it as collateral to our own text and praised it highly. The staff, on reflection, considered it one of the texts which can be profitably used, particularly if the ancient segment is somewhat larger than that contemplated in the revised course design.

The Frankfort, Wilson and Jacobsen is a brilliant volume which fully meets the needs of the course. It was enthusiastically received by the students who were profoundly impressed by the analysis and presentation of concepts and facts in the volume. The staff can highly recommend it. It was not included in the second year course design because of length of the reading assignments, but was listed among the recommended readings for virtually every lecture during the initial segment of the course and was widely read among the students.

The Caldwell and Gyles in terms of emphasis and in terms of material closely matches the course design during the first third of the book, that on the ancient near east. However, the Greek and Roman sections are so distended, in terms of proportion, that the text was judged unsatisfactory for a course of this type.

A fourth text, McNiell, Rise of the West. Mentor, was never formally adopted although it was included on the recommended lists from the beginning. Consultants argued that it was conceptually too difficult for students and that its organization required considerable outside knowledge to be fully comprehensible. In general, the staff agreed with these observations and therefore never adopted the book. Nonetheless, particularly in the second year, freshmen bought the book and repeatedly used it as collateral reading, many enthusiastically praising the book. A new text by McNeill, A World History, Oxford, written specifically for introductory courses and to answer criticisms such as those offered by the consultants and the staff, seems on perusal to be less adequate for our purposes than Rise of the West. Though we have never formally adopted the book, our experience with the work suggests that, if the internal organization of the book does not conflict with the organization of the course, then it would be acceptable as a text and that, if it is fully harmonious in both approach and design with the course, it would surely be a particularly challenging and effective text.

During the initial course design for the freshmen, the text list included no chronological history of either China or India. As noted above, this seemed lamentable and such texts were included on the revised text list. A careful survey by the staff, and with the assistance of the consultants, of all the texts available in the area produced no real consensus in favor of any text. The majority opinion was in favor of the two texts finally adopted: Fitzgerald and Rawlinson. Neither text was ideally suited to our needs and, in our experience, no other text fully meets such needs. Other texts which, as collateral reading, have proved useful have been:

Grousset, Rise and Splendour of the Chinese Empire, California.
[Not so detailed nor so inclusive as Fitzgerald, but effective particularly in the T'ang period.]

Bingham, Conroy, and Ikle, History of Asia. Allyn and Bacon. Two volumes.
[Treatment varies from topic to topic, but includes all Asia: East, South East, South, and West. Students find parts rather dull. Less emphasis on cultural and intellectual aspects.]

Basham, The Wonder That Was India, Evergreen.
[An excellent introduction to India. Treatment does not cover all periods. Length of treatment is extensive for a course which does not focus primarily on India, but first-rate collateral reading.]

3. Primary source materials texts.

Throughout the course design, it was understood that primary materials would form a major part of the reading of students in the course. Accordingly, such materials were a basic part of the course from the beginning and it is here that the staff and consultants found the best materials.

De Bary, et al., Sources of the Chinese Tradition, is an excellent work, superbly edited and well translated, with introductions and critical notes which assist the students in understanding the basic ideas of the reading selections. The work's emphases are not those of the course and much of the material is perhaps too technical for use in a course such as ICS. Nonetheless there is ample material in all areas except literature, which was not a basic purpose of the work. This work can be highly recommended.

De Bary, et al., Sources of the Indian Tradition, is a companion work to the Sources of the Chinese Tradition. It is, however, organized by topic rather than chronologically. In terms of the needs of the course it serves well. Certain selections are highly regarded by students and worked very well in stimulating thought and discussion. It, too, can be highly recommended.

Carroll, et al., Development of Civilization contains many original documents of Western civilization and some from Chinese and Indian civilizations. In addition, it includes a number of excellent essays which interpret periods and which are of considerable use in seminars and student papers. The selections, however, are much shorter and much more numerous than in either Sources volume. In general, although an excellent work, it was judged less effective for this reason.

4. Individual literary and philosophic works.

Of these works, few were unsuccessful and many were traditional works of which there are many editions and translations to choose from. Those from the Greek unit were on the whole quite traditional and require no special comment. The Sandars edition of the Epic of Gilgamesh was an impressive success, more impressive than the Iliad had been the year before. It is strongly urged that the Gilgamesh be considered a part of the reading of any course of the intercultural type. Similarly, the Watson translation of the Chuang Tzu was an immediate success and one which students highly regarded, which stimulated thought and discussion, and which left an indelible impression of an aspect of Chinese thought vividly in their minds. This again is a work which can be highly recommended. The Payne, White Pony, is an excellent collection of Chinese poetry on the whole well translated and adequately annotated. Unfortunately, this volume has now gone out of print and, in the experience of the staff, no other volume, at comparable price, fills the gap. Hopefully new works or a reissue of this work will be available.

The Gottfried von Strassburg Tristan was an excellent text choice as was the Kaufmann translation of Faust and the abridged Dostoyevsky, Brothers Karamazov. These three works embrace many of the basic ideas and problems of Western civilization and offer excellent contrasts to the non-western works which students read.

Other works which the staff recommended as collateral reading, but did not select as texts, sometimes proved very beneficial. Among the best of these were:

Edgerton (tr.) Bhagavad-Gita, Harper.
[An excellent translation with critical essays on various problems of the Gita. Students found this work very rewarding.]

Dutt (ed.), Ramayana and Mahabharata, Everyman Library.
[Good editions and abridgments of the two epic tales of India. Each offers insight into Indian values and stimulates thought and discussion.

Watson (tr.), Han Fei Tzu, Columbia.
[Excellent translation with introduction and notes of a legalist classic. Text could easily be used in place of Watson's Chuang Tzu or his Hsün Tzu.]

Other text selections offer materials which fill in gaps, but no combination of texts is fully adequate for the diverse requirements and needs of a course such as ICS. Accordingly, the staff often supplemented the text materials with supplementary and collateral readings.

In terms of seminar discussion and student paper topics, the staff found both useful and informative two works issued by Columbia:

De Bary (ed.), Approaches to the Oriental Classics

De Bary (ed.), Guide to the Oriental Classics

Also useful were the series of bibliographies issued by the University of Arizona Press on China (ed. Hucker); India (ed. Mahar); and Japan (ed. Silberman). Students found these sound reliable guides to bibliography. Similarly, the reviews of the annual bibliography of the Journal of Asian Studies, for East and South Asia; that of the Archiv für Orientforschung, for the Ancient Near East; and those of Middle East Journal, Arabica, and Journal of Near Eastern Studies, for Arabic and Persian studies, are useful to students and should be mentioned.

F. Sophomore Course Design

As indicated above, the sophomore course design was a part of the continuation proposal and was not funded. The University, however, elected, on a limited basis, to fund the program to bring to completion the original concept of the proposal which contemplated a two year curriculum at the freshman and sophomore level. University funding was limited to the essential personnel requirements for teaching the course and did not include funds for planning time, for evaluation time and staff, nor for consultants. The results are therefore limited to what could be done within these limited budgetary resources. In addition, it was understood that the staff would be expected to meet more closely than in the freshman year the current requirements of general education. In sophomore courses this meant an analytic rather than chronological approach.

These considerations, of course, severely limited the choice of the staff and placed restrictions which were not entirely desirable but which made possible the completion of the program which, otherwise, would have been impossible.

The course design, elaborated to meet the University requirements as well as the ideals of ICS, was divided into two whole distinct units, each comprising one semester with six credit hours. The first semester was to treat the social sciences; the second, the humanities. Both semesters were to be discipline oriented, analytic in approach, but embracing non-western as well as western material for analysis. The first semester was divided into the following units:

1. The Study of Society
2. Culture and Cultural Diffusion
3. Man in Society
4. The State System
5. The Economic Order
6. Problems of the Contemporary World

These units corresponded to the major divisions of the University general education requirements in the social sciences and seemed satisfactory for the Intercultural Program. As mentioned above, however, midway through the year[1] the University made a fundamental change in the character of general education requirements and the staff was accordingly granted greater flexibility in treating the material.

Students in the sophomore year program felt a discontinuity between the first and second year courses, especially in approach.[2] This could not be avoided inasmuch as the program had to be analytic and the organizational principles used in the first year could not be used in the second. However, review showed that the lectures could be reorganized chronologically and that the same basic lecture topics and texts could be used. With this change, the course outline was completed. There is thus a kind of discontinuity between the lectures of the first part and the second part in terms of formal design. The difference is more apparent than real and its impact on the students was more psychological than substantial. Table V presents the first semester lecture topics and reading assignments; Table VI presents the first semester text list.

The design of the second semester of the sophomore year, though freed from some of the requirements of general education, was, by the construction of the first semester, confined to the humanities. The course design contemplated the following units:

1. Philosophy and Thought--the major figures and problems of western philosophy, particularly as they define our civilization and its approach and contrast to the attitudes and approaches of other civilizations.

2. Poetry--the basic principles of all art forms and of poetry in particular, as seen in English, American, German and French poetry. These are to be compared and contrasted with Chinese poetry.

3. Music--basic principles of Western music and its development, contrasted in a limited way with the principles of Indian music.

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[1] The date was November 1, 1967 for purposes of course design, the change in approach and design dates from November 8. The change is reflected in the lecture topic beginning that date. The last three outline units were changed: the state system (in part); the economic order; and problems of the contemporary world. Units 4 and 5 were combined and approached historically while Unit 6 was covered only in part.

[2] For a detailed discussion of the factors which led, in internal terms, to the changes and the principles employed to answer specific problems, see Technical Progress Reports Nos. 5, 6, and especially 7.

TABLE V

Lecture Topics and Reading Assignments: Sophomore Year, Semester I

Date	Lecture Topics	Reading Assignments
	I. THE STUDY OF SOCIETY	
Week I		
Thurs. Sep. 15	1. The Study of Society: Methods	Beals, Gopalpur, 1-22 Bierstedt, Social Science, 1-18
Seminar:	Introduction to course. The method of Social Science	
Fri. Sep. 16	2. The Natural Conditions of Human Society: Biological Factors, Geographic Factors, and Demographic Factors	Bierstedt, Social Science, 19-39 Cole, Geography, 13-30
Week II		
Mon. Sep. 19	3. Implications of Geographic and Demographic Factors in the Development of Human Society	Bierstedt, Social Science, 40-48 Cole, Geography, 57-114
Seminar:	Discuss the effects of increasing population in United States, China, and India	
Tues. Sep. 20	4. Geographic and Demographic Case Study: China	Cole, Geography, 216-226
	II. CULTURE AND CULTURAL DIFFUSION	
Thurs. Sep. 22	5. The Meaning of Culture	Bierstedt, Social Science, 51-64
Seminar:	Discuss the way culture affects the individual's attitude toward birth control	

Date	Lecture Topics	Reading Assignments
Fri. Sep. 23	6. The Importance of Culture	Beals, Gopalpur, 58-97
Week III Mon. Sep. 26	7. Cultural Diffusions	
Seminar:	Discuss the change in the institutions of democracy as superimposed on other countries	
Tues. Sep. 27	8. The Spread of Buddhist Art Through Asia	DeBary, Sources Chinese, 266-286 DeBary, Sources India, 253-271
Thurs. Sep. 29	9. The Transformation of Buddhist Art Forms	Janson, 546-553
Seminar:	Discuss what basic features of Buddhism remain constant during transmission from culture to culture	
Fri. Sep. 30	10. The Diffusion of Islamic Architecture	Janson, 185-194
Week IV Mon. Oct. 3	11. China's Intellectual Response to the West and Western Techniques I	Supplementary Readings
Seminar:	Compare the changes that take place in Buddhism with the changes in Islam	
Tues. Oct. 4	12. China's Intellectual Response to the West and Western Techniques II	
Thurs. Oct. 6	13. The Content of Culture: Ideas, Norms, Materials	Beals, Gopalpur, 12-57 Coser, Sociology, Sec. 1,4,15 Bierstedt, Social Science, 64-82
Seminar:	Compare the basic ideas of Chinese, Indian and American civilizations	

Date	Lecture Topics	Reading Assignments
Fri. Oct. 7	14. Technological Systems	
	III. MAN IN SOCIETY	
Week V Mon. Oct. 10	15. The Individual in Society	Bierstedt, Social Science, 83-106 Brown, Freud and the Post-Freudians
Seminar:		
Tues. Oct. 11	16. Personality: Basic Factors	Brown, Freud and the Post-Freudians
Thurs. Oct. 13	17. Personality: Approaches to Personality	Brown, Freud and the Post-Freudians
Seminar:	What are the basic factors of personality and how do they develop?	
Fri. Oct. 14	18. Social Organization: Norms, Statuses	Beals, Gopalpur, 23-44 Coser, Sociology, Sec. 2,5,6 Bierstedt, Social Science, 107-130
Week VI Mon. Oct. 17	19. Social Organization: Groups, Associations	Bierstedt, Social Science, 130-153
Seminar:	How does the "normal" differ in relation to status in groups and associations?	
Tues. Oct. 18	20. Social Differentiation: Sex	Bierstedt, Social Science, 154-178
Thurs. Oct. 20	21. Social Differentiation: Family	Coser, Sociology: Sec. 11
Seminar:	What is the proper standard of sexual behavior?	

Date		Lecture Topics	Reading Assignments
Fri. Oct. 21	22.	Social Differentiation: Class, Caste, Color and Creed	Bierstedt, Social Science, 178-200
		IV. THE STATE SYSTEM	
Week VII			
Mon. Oct. 24	23.	Development of the State to Modern Times	Bierstedt, *Social Science*, 209-232
Seminar:		Discuss the comparative success of the political forms of the past	
Tues. Oct. 25	24.	The Character of the Political System	Bierstedt, *Social Science*, 236-250
Thurs. Oct. 27	25.	Political Authority in the Modern State	Bierstedt, *Social Science*, 251-282
Seminar:		Discuss the changes which were necessary in evolving a modern State	
Fri. Oct. 28	26.	Political Processes	Bierstedt, *Social Science*, 285-325
Week VIII			
Mon. Oct. 31	27.	Political Patterns in Russia	
Seminar:		Relate the political problems of Russia to the modern State	
Tues. Nov. 1	28.	Political Patterns in India	
Thurs. Nov. 3	29.	Political Patterns in China	
Seminar:		Does Russia, China or India offer the most promising models for developing nations?	
Fri. Nov. 4	30.	Political Patterns in England	

Date	Lecture Topics	Reading Assignments
Week IX		
Mon. Nov. 7	31. Political Patterns in America	
Seminar:	To what extent do the contemporary patterns of England and America reflect the past?	
	[AT THIS POINT, THE COURSE DESIGN WAS MODIFIED AS DESCRIBED IN THE TEXT. THE OUTLINE ACCORDINGLY CHANGES.]	
Tues. Nov. 8	32. Roots of Western European Expansion: Science, Technology	Stavrianos, Sec. 1 Green, Protestantism and Capitalism
Thurs. Nov. 10	33. Roots of Western European Expansion: Economy, Religion	
Fri. Nov. 11	34. Roots of Western Expansion: Social and Political Forms	Ferguson and Bruun, Ch. 37
Week X		
Mon. Nov. 14	35. Non-Western World at Time of Expansion	Stavrianos, Sec. 3,4
Tues. Nov. 15	36. The World of the Emerging West: Spain, Portugal	Stavrianos, Sec. 6
Thurs. Nov. 17	37. The World of the Emerging West: France, England, Austria, Netherlands	Ferguson and Bruun, Ch. 38-40 Stavrianos, Sec. 7
Fri. Nov. 18	38. The World of the Emerging West: Russia, Prussia	Ferguson and Bruun, Ch. 41, 42 Stavrianos, Sec. 8
Week XI		
Mon. Nov. 21	39. Significance of the Period for World History	Ferguson and Bruun, Ch. 44 Stavrianos, Sec. 9

Date	Lecture Topics	Reading Assignments
Tues. Nov. 22	40. World of Western Dominance: Scientific Revolution	Ferguson and Bruun, Ch. 45 Stavrianos, Sec. 10
	-------T H A N K S G I V I N G H O L I D A Y-------	
Week XII		
Mon. Nov. 28	41. World of Western Dominance: Industrial Revolution	Stavrianos, Sec. 11
Tues. Nov. 29	42. World of Western Dominance: Political Revolution--England, America	Stavrianos, Sec. 11 Ferguson and Bruun, Ch. 43, 46
Thurs. Dec. 1	43. World of Western Dominance: Political Revolution--France	Ferguson and Bruun, Ch. 47-51
Fri. Dec. 2	44. Nationalism, Socialism and Liberalism	Ferguson and Bruun, Ch. 52-54
Week XIII		
Mon. Dec. 5	45. The Industrial System and Imperialism	Ferguson and Bruun, Ch. 59-63
Tues. Dec. 6	46. Impact of Western Dominance: Russia	Ferguson and Bruun, Ch. 57 Stavrianos, Sec. 13
Thurs. Dec. 8	47. Impact of Western Dominance: Middle East	Stavrianos, Sec. 14
Fri. Dec. 9	48. Impact of Western Dominance: India	Stavrianos, Sec. 15
Week XIV		
Mon. Dec. 12	49. Impact of Western Dominance: China and Japan	Stavrianos, Sec. 16
Tues. Dec. 13	50. Significance of the Period for World History	

Date	Lecture Topics	Reading Assignments
Thurs. Dec. 15	51. World of Western Decline: World War I	Stavrianos, Sec. 20 Ferguson and Bruun, Ch. 64-65
Fri. Dec. 16	52. Russian Revolution	Ferguson and Bruun, Ch. 67
	-------CHRISTMAS HOLIDAY-------	
Week XV		
Tues. Jan. 3	53. Revolution in Middle East	Stavrianos, Sec. 21
Thurs. Jan. 5	54. Chinese Revolution	Stavrianos, Sec. 21
Fri. Jan. 6	55. Fascism in Italy and Nazism in Germany	Ferguson and Bruun, Ch. 70-71 Stavrianos, Sec. 22
Week XVI		
Mon. Jan. 9	56. Socialism in France and England	
Tues. Jan. 10	57. America: Isolation and Depression	Ferguson and Bruun, Ch. 66
Thurs. Jan. 12	58. Russia: Socialism in One Country	Stavrianos, Sec. 23
Fri. Jan. 13	59. Impact of World War II: Europe and Asia	Stavrianos, Sec. 26 Ferguson and Bruun, Ch. 75

TABLE VI

Text List For Sophomore Course, Semester I

Author	Title	Publisher
Bierstedt, Meehan and Samuelson	Modern Social Science	McGraw-Hill
Beals	Gopalpur: A South Indian Village	Holt, Rinehart and Winston
Cole	Geography of World Affairs	Penguin
De Bary, et al.	Sources of the Chinese Tradition	Columbia
De Bary, et al.	Sources of the Indian Tradition	Columbia
Janson	A History of Art	Prentice-Hall
Coser	Sociology Through Literature	Prentice-Hall
Brown	Freud and the Post-Freudians	Penguin
Ferguson and Bruun	A Survey of European Civilization Part Two Since 1660	Houghton Mifflin
Stavrianos	The Epic of Modern Man: A Collection of Readings	Prentice-Hall

4. Painting--the basic principles and styles of western painting contrasted with Chinese painting.

5. Philosophy of History and Culture--an examination of basic ideas and concepts which have been used in the course and a detailed examination of Spengler's treatment of Western, Chinese, Indian, and Egyptian cultures.

6. Summary and Review--a detailed, topical review of the two years' work, summarizing basic concepts and principles; a restatement of the aims and goals of the two years' work.

7. Oral Presentations by the students of their Term Projects.

Table VII gives the detailed list of lecture topics for each of these units and Table VIII gives the text list for the second semester.

In this semester the combination of analytic and historical approach worked especially well. The response was noteworthy and the term projects demonstrated considerable understanding of basic concepts which had been used, impressive command of the factual material, and an ability to make meaningful comparisons and contrasts between western and non-western material. In terms of an intercultural approach this semester was a fitting conclusion to the two years.

Particularly noteworthy among the innovations of the sophomore course design were several topics, organizational principles, and concepts.

1. The introduction of the concept of cultural diffusion as an instrument in cultural development, the related concept of stimulus diffusion, and the concept of skeuomorphic borrowing between cultures.

2. Kroeber's concept of the "reconstitution" of civilizations after periods of borrowing or cultural "attenuation", used to explain some of the dynamics of development in civilizations, and to explain the periods of development in a single civilization. Coupled with the concept of international ages, it provided a particularly useful means of adding clarity of internal development in civilizations.

TABLE VII

Lecture Topics For Sophomore Year, Semester II

Date	Lecture Topics
Week I	
Thurs. Feb. 2	1. Introduction
Fri. Feb. 3	2. Descartes
Week II	
Mon. Feb. 6	3. Leibnitz
Tues. Feb. 7	4. Hume
Wed. Feb. 8	5. Kant
Thurs. Feb. 9	6. Kant
Fri. Feb. 10	7. Faust
Week III	
Mon. Feb. 13	8. Faust
Tues. Feb. 14	9. Hegel and Schopenhauer
Wed. Feb. 15	10. Nietzsche
Thurs. Feb. 16	11. Nietzsche
Fri. Feb. 17	12. Nietzsche

Date	Lecture Topics
Week IV	
Mon. Feb. 20	13. Dostoyevsky
Tues. Feb. 21	14. Dostoyevsky
Wed. Feb. 22	15. Existentialism
Thurs. Feb. 23	16. Camus
Fri. Feb. 24	17. Ayer
Week V	
Mon. Feb. 27	18. Wittgenstein
Tues. Feb. 28	19. Introduction to Aesthetics
Wed. Mar. 1	20. Introduction to Aesthetics
Thurs. Mar. 2	21. English Romantic Poetry
Fri. Mar. 3	22. French Symbolists
Week VI	
Mon. Mar. 6	23. Chinese Poetry I
Tues. Mar. 7	24. Chinese Poetry II
Wed. Mar. 8	25. American Poetry I
Thurs. Mar. 9	26. American Poetry II
Fri. Mar. 10	27. American Poetry III
Week VII	
Mon. Mar. 13	28. Rilke

Date	Lecture Topics
Tues. Mar. 14	29. Valéry
Wed. Mar. 15	30. Basic Principles of Music
Thurs. Mar. 16	31. Bach, Mozart, Haydn
Fri. Mar. 17	32. Beethoven
Week VIII	
Mon. Mar. 20	33. Development of Piano Music
Tues. Mar. 21	34. Development of Piano Music
-------SPRING VACATION-------	
Week IX	
Wed. Mar. 29	35. Opera
Thurs. Mar. 30	36. Wagner, Das Rheingold
Fri. Mar. 31	37. Wagner, Die Götterdämmerung
Week X	
Mon. Apr. 3	38. Wagner, Tristan und Isolde
Tues. Apr. 4	39. Late Romantic Music
Wed. Apr. 5	40. Schoenberg and Berg
Thurs. Apr. 6	41. Stravinsky
Fri. Apr. 7	42. Non-Western Music

Date	Lecture Topics
Week XI	
Mon. Apr. 10	43. Southern Baroque Painting
Tues. Apr. 11	44. Northern Baroque Painting
Wed. Apr. 12	45. Impressionism I
Thurs. Apr. 13	46. Impressionism II
Fri. Apr. 14	47. Post-Impressionism
Week XII	
Mon. Apr. 17	48. Early Modern Art
Tues. Apr. 18	49. Picasso, Kandinsky, Klee
Wed. Apr. 19	50. Art as Determined Relatives
Thurs. Apr. 20	51. Art as Inner Necessity
Fri. Apr. 21	52. Pop and Op

Date	Lecture Topics
Week XIII	
Mon. Apr. 24	53. Philosophy of History and Culture
Tues. Apr. 25	54. Spengler I
Wed. Apr. 26	55. Spengler II
Thurs. Apr. 27	56. Spengler III
Fri. Apr. 28	57. Spengler IV
Week XIV	
Mon. May 1	58. Summary and Review: General
Tues. May 2	59. Summary and Review: Thought
Wed. May 3	60. Summary and Review: Literature
Thurs. May 4	61. Summary and Review: Music
Fri. May 5	62. Summary and Review: Art

Weeks XV - XVII

Monday, May 8 through Wednesday, May 24:

Oral Presentations of Term Projects

TABLE VIII

Text List for Sophomore Course, Semester II

Author	Title	Publisher
Spengler	*Decline of the West*	Modern Library
Russell	*Wisdom of the West*	Fawcett
Kaufmann	*Portable Nietzsche*	Viking
Blackham (ed.)	*Reality, Man and Existence: Essential Works of Existentialism*	Bantam
Camus	*Myth of Sisyphus*	Vintage
Ayre	*Language, Truth and Logic*	Dover
De Bary, et al.	*Sources of the Chinese Tradition*	Columbia
De Bary, et al.	*Sources of the Indian Tradition*	Columbia
Goethe	*Faust* (tr. Kaufmann)	Anchor

Author	Title	Publisher
Dostoyevsky	Brothers Karamazov	Dell
Hartley (ed.)	Penguin Book of French Verse, Volume IV	Penguin
Rilke	Duino Elegies (tr. MacIntyre)	California
Williams and Honig (eds.)	Mentor Book of Major American Poets	Mentor
Payne	The White Pony	Mentor
Wagner	The Ring of the Nibelung (tr. Stewart Robb)	Dutton
Janson	A History of Art	Prentice-Hall
Read	Concise History of Modern Painting	Praeger
Keim	Chinese Art, Volumes II and III	Tudor

3. Rostovtzeff's argument that to survive a civilization must penetrate its masses and incorporate them into its active life and the difficulty of maintaining cultural cohesion and at the same time achieving greater generality.

4. The use of bilingual texts, particularly in Chinese, to make students more sensitive to the poetic techniques and values of other civilizations.

5. Systematic presentation of the basic aesthetic concepts and values of other civilizations, particularly in painting and poetry. These, when coupled with the conceptual values of the Weltanschauung, give the students a more complete grasp of other civilizations and their values.

6. Identification of the basic cultural, mythic patterns of a civilization as one means a civilization uses to transmit its values and ideals to its masses and comparison of these mythic patterns as a means of exhibiting cultural differences.

All of these points could be successfully applied to the first year and it is anticipated that subsequent course modifications will use each of these six points as supplements to the five basic organizational principles outlined above.

The general judgment of the staff at the end of the sophomore year was that, although the course was a success, particularly after the revisions midway through the first semester, and though the students were enthusiastic and showed remarkable grasp of complex concepts and materials, the basic aims of the original proposal were essentially realized by the revised freshman curriculum and that the design of the sophomore year might be better applied as a final, senior seminar for students who had been exposed to discipline methods in their intervening years.

II. Teacher Training

The problem of teacher training was recognized from the beginning to be a major problem in the proposal. No faculty groups could be assembled which would be equally competent to teach even most of the areas included in the course design. At the same time, university resources do not allow using a large number of highly specialized faculty for any program unless it be of graduate standing. Thus faculty training was a major task if the program was to be successful.

The demands on the faculty throughout the two years were great and more than ordinary enthusiasm and dedication are required to undergo the process of retraining. As originally proposed, the grant had contemplated a period of a semester of planning prior to the first steps of faculty retraining. The delay in completing negotiations meant the two had to be undertaken simultaneously with some loss of efficiency. In brief, the steps undertaken were:

1. The faculty, having been selected essentially on the basis of interest and obvious willingness to undertake the heavy, concentrated study program, met at regular intervals in the initial period of the grant for discussions connected with planning when many received their first acquaintance with the facts and materials of non-western civilizations.

2. One faculty member each summer was sent to an institute, one to Florida State University to an institute on East Asia, another to Duke University to an institute on South Asia. These institutes provided these faculty members with in-depth, concentrated exposure to the civilizations, current problems of research, and basic bibliography in the field.

3. Regular faculty seminars were held, particularly during the initial period, during which an aspect of a civilization was covered in some detail. These seminars were conducted informally and covered relatively narrow subjects, but were always closely connected with the over-all course design. Sometimes a single work would be discussed, e.g. part of the Han Shu or the Analects, other times a topic would be generally developed in a given context, e.g. Chinese Buddhism. Each member of the faculty was given a basic annotated bibliography to the area and was expected to read before the seminar. Each would then raise various questions which had occurred to him.

4. Closely connected with the faculty seminars were meetings held at the end of the first summer planning period during which approaches to the materials, the lecture topics, and uses of various visual aids were discussed. Often a topic could be more intensively developed during these sessions. Similarly, the practice of distributing lecture outlines and discussion of the lecture among the members of the staff was a useful means of faculty training.

5. At the end of the first summer planning session, a series of very intensive conferences with three consultants and the staff were held. These conferences covered every phase of the course design, the texts, the readings, testing procedures, teaching techniques, and problems of interpretations. Though demanding and exhausting, these conferences provided the final initial phase of teacher training.

At the end of the first summer planning period, the staff had intensively read and discussed the major portions of the course curriculum. Visiting consultants had given specific pointers on points of difficulty and techniques which had proved successful in their institutions. Faculty members thus had an acquaintance with the basic material, could anticipate, on the basis of other's experience, difficulties they would encounter, and, perhaps most important, knew where answers to their major questions could probably be found.

In the teacher retraining program, two volumes proved to be of particular value in introducing faculty to the problems of non-Western civilizations and in assisting them in preparing to discuss the basic works of these civilizations:

> De Bary, et al., Approaches to the Oriental Classics
> (New York: Columbia, 1959)
>
> De Bary, et al., Guide to the Oriental Classics
> (New York: Columbia, 1964)

These volumes were given to each member of the staff. In addition, each member was given a copy of annotated bibliographies of Japan, India, and China. These proved to be of considerable value in assisting faculty members in preparing lectures, seminar discussions, and, significantly, in advising students about pertinent bibliography for papers.

During the course of the academic year, the procedures established for continuing review served in training faculty as much as in course revision. In many ways they were crucial to the success of the program. One faculty member, reviewing the two years' work, commented:

> It is difficult to describe to those who have not experienced it the way in which a collection of part-time lendees from different disciplines can face a new challenge as a group--or, better, the way they become a group in meeting the common challenge. Certainly a disproportionate share of each of our "identities" came to be invested in "Intercultural [Studies]"; and sacrifices of personal time and convenience were continually made in the best of spirit. "We" was the pronoun in use from the start; and if protests were frequently entered on items of program or assignments or requirements, a ready consensus was usually reached for the sake of the team effort.

The degree of success in teacher retraining and in building the essential team feeling among the staff was noted repeatedly by the consultants who commented:

> It is highly encouraging that the present members [of the staff] volunteer readily for supplementary training, since that, together with the cooperation you seem likely to win from specialists elsewhere in the University, offers the promise of a solution. So long as teachers with either a regional specialization or an acquired double competence can be persuaded to take part in the

> program, I should think that stimulating and rewarding instruction would be assured.[1]

> About your faculty members, I was very much impressed with the sincere dedication, the enthusiasm and vigor, the eagerness to learn, and the high intellectual quality.[2]

> Your teaching staff is impressive. You make very heavy demands on them, and I am not sure I would be willing to do so much work. I think you should very seriously examine the teaching loads, not just in terms of hours, but, more important, in terms of the very varied reading you require of them. This kind of course demands far more by way of preparation than an ordinary course in one's own discipline. I think it is entirely feasible to conduct such a course providing you have enthusiastic teachers.[3]

The teacher training procedures outlined have, on the whole been successful. The essential problem with this course and any similar attempt is the relation of the course and the training program to the professional development of the faculty member, the relation of the staff to their home departments, and their teaching load in the university. Each of these requires some comment.

Enthusiastic teachers are required for a course such as this. But it is neither fair to the faculty member nor fair to the program and its students to expect that he will undertake the rigors of re-training without adequate release time and that his efforts will go unnoticed by the university and by his professional discipline. The university must make a firm commitment that the retraining will be considered a part of the professional development of the faculty member, that it will be considered favorably in such matters as salary increases, promotion, and tenure and that publication is impossible and not expected during the retraining period. Unless the administration is willing to make such a commitment, the faculty member finds himself expending his effort without prospects of reward or recognition--a situation which can only be discouraging and disappointing and can only lead to unhappy results.

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[1] Dr. John Meskill, Barnard College.
See also comments in Appendix I, below.

[2] Dr. Ainslie T. Embree, Columbia University.
See also comments in Appendix I, below.

[3] Dr. Wing-tsit Chan, Dartmouth College.
See also comments in Appendix I, below.

Similarly, the faculty member must be assured that the retraining, which will take him out of the normal departmental framework and will deprive the department of his services, will neither jeopardize his standing in his home department nor jeopardize the department itself by depleting its resources. This is critical, for every faculty member must have good relations with his department if he is to be successfully retrained and the support of the department is vital to any program. He must also be assured that normal departmental privileges and rights will be retained and that his "seniority" within the department will be maintained.

Finally, and this is most vital, release time for retraining must be released time, not time technically released. It is not enough to allow half-time for the faculty members retraining and then to give him a heavy schedule involving new preparations and new responsibilities for his other "half" time owed the department. It must be understood, as the consultant quoted above stressed, that courses of this type demand "far more by way of preparation than an ordinary course in one's own discipline". Consequently, whatever the release time (one-half is considered absolutely minimal in light of our experience), it must be stressed that the remaining load must be "light" and take into consideration the reading, preparation, and meeting time required of the staff undergoing retraining.

If these conditions are fulfilled and if an adequate number of interested and enthusiastic faculty members can be recruited, then it is our judgment, and, the consensus of our consultants, that a meaningful faculty retraining can be undertaken with the procedures we have employed.

III. Student Recruitment

During the initial, experimental period of the grant student recruitment was a major function of the faculty. Recruitment, during the first year, was based on the current requirements for admission to the honors program. Ultimately the faculty drew up the following criteria:

A. Invitation and immediate admission.
    650 Verbal
    Good background in languages, history, literature and humanities

B. Invitation and conditional admission on basis of individual responses.
    600 Verbal
    Adequate background in languages, history, literature and humanities

C. Admission of students, on the basis of application, who:
    1. lacked sufficient College Board scores, but whose SCAT scores indicated ability; or

2. showed unusual background in history and literature and showed unusual interest and/or motivation; or

3. had unusual backgrounds, such as living abroad.

Although almost all students fell within either group A or B, some were admitted on the basis of the conditions listed for group C. Student performance showed that the criteria, though the best that could be drawn up within the time available, were not entirely adequate for selection and that more information was needed.

During the course of the academic year 1965-66, at varying intervals, students, both in groups and individually, were given a series of tests and questionnaires aiming at comparing regular students in the Social Sciences and Humanities programs, honors students not in ICS, and ICS students. The test population consisted of 67 ICS students, 31 honors students, and 108 regular students. Among the important findings, in terms of course design and student recruitment, were that:

1. Intercultural students are not significantly different from honors students in Verbal scores or SCAT, but are significantly lower in Quantitative scores.

2. Interpersonal values of ICS students differ from those of both honors and regular students, being significantly different from honors students in the area of Support and from regular students in the areas of Recognition and Independence.

3. ICS students are significantly lower in theoretical, social, and religious values but significantly higher in aesthetic values than honors students.

During the second summer, revised criteria were worked out which modified the three classifications thusly:

A. Invitation and immediate admission.
    650 verbal College Boards
    600 math College Boards
    95 percentile on Total English, but with particular attention to scores on Comprehension, Vocabulary, and Reading
    First decile of graduating class
    Good background in languages, history, literature and humanities.

[In these criteria greater stress was placed on the student's record in selected high school course rather than on test performance. This seems to have been a better indicator of performance than raw test scores. Where available we used College Board scores on English.]

B. Invitation and conditional admission.

600 verbal College Boards
550 math College Boards
90 percentile in Total English, but with particular attention to scores on Comprehension, Vocabulary, and Reading
First quintile of graduating class
Adequate background in history, literature and composition.

We eliminated the "C" category and interviewed individually the students who applied for admission to the program. Copies of the Letter of Invitation and of the card which students sent to respond are attached as Appendix III.

IV. Resources

A major function of the grant project was to collect for the University the resources necessary to execute the program. Subsequently, in the continuation proposal, it was anticipated that special resources would be developed which would fill gaps in the available resources. This, however, was not funded, so no new resources were developed which could be exported to other institutions. Nonetheless a list of sources and evaluation of major areas may prove of benefit. The following summarizes our experience.

No single resource so enhanced the course or excited student interest and imagination as did the constant use of slides of the art and architecture of the civilizations we studied. Slides are an effective, immediate, and aesthetically satisfying way of learning about other civilizations. They broaden the students' horizons, make him intellectually and aesthetically more sensitive and, even in those not artistically inclined, instill an appreciation for the achievements of civilizations different from our own.

Slides of many major paintings and artifacts are available from the major museums in this country. Notable are the slides of paintings and bronzes from the Frick Gallery, the paintings and artifacts from the William Rockhill Nelson Gallery (Kansas City), the Museum of Fine Arts (Boston), the Seattle Art Museum, and Chicago Art Institute. All of these slides are relatively inexpensive, come identified, and provide good coverage for most periods of Chinese art. These can be supplemented with a group of 300 slides on Chinese, South East Asian, and Indian art available from Bijutsu Shuppan-sha (Tokyo) at modest cost with a booklet with English translation and annotations for each slide. This set can be supplemented with a parallel set of 300 slides available from the same company of Japanese art. Both sets are of uncommon quality and excellent coverage.

Specialized sets of specific areas can be obtained from UNESCO. Of particular interest are slides of the Ajanta cave paintings. Similar sets are available from the Publications Services of the Museums of France, handled in this country by Konrad Prothmann (Baldwin, New York). These include sets of Khmer art at Angkor Wat and Angkor Thom, Gandharan art, Central Asian art (often very rarely accessible elsewhere), Indian art, and Egyptian art. The Asia Society publishes three sets of uncommon interest: Art of Mughal India, Art of Nepal and Development of the Buddhist Image. All of these sets are accompanied by books which give complete data. The Kunst der Welt series of slides, paralleling the plates of the series of books (available in English under the series "Art of the World" and published by Crown), offer a number of interesting sets.

By far the most impressive set of slides and photographs available is the Photographic Archive of the Palace Museum. This involves some 5500 photographs and 1300 slides and includes many of the major works of Chinese art. Unfortunately its distribution is limited and its cost ($6800.) prohibitive for many institutions. Subsequently, it is anticipated that a more limited edition of the archive will be available. Institutions with adequate resources will find this a valuable set.

Other resources of slides include Budek (Santa Barbara, California) which has filmstrip editions of high quality which can be cut up and made into slides quite inexpensively or, somewhat more expensively, can be purchased as slide sets. Of particular interest are the group of slide sets on Mesopotamian, Egyptian, Indian, and Buddhist art, the first three involving about 300 slides each and the last about 40. Identification and informative material varies considerably from set to set and should be supplemented with material drawn from reference sources. Identifications are sometimes not entirely accurate. Nonetheless the sets are quite valuable.

Other sources from which we have purchased slides are included in Table IX which is exhaustive. Not all sources listed there can be recommended unconditionally and it is advisable to preview slides where possible.

Films of high quality can be obtained for many units and a detailed, annotated catalogue of these is available from the Asia Society free of charge. Not all films are included, however, and it is worthwhile to write the Information Service of India (Washington, D.C.) for a detailed list of films, most of which are available without charge. Of particular interest, and available for purchase at modest cost, are "Nagarjunakonda", "Khajuraho", "Konaraka", and "Buddha".

Lists of museums with Asian collections, list of paperback books on Asia, and useful newsletters are available without charge in most

TABLE IX

Sources of Visual Aids for the Intercultural Studies Program

Source	Address
Albright-Knox Art Gallery	Buffalo, New York
Amco, Inc.	Port Richey, Florida
Ancora Productions	Barcelona, Spain
Art Institute of Chicago	Chicago, Illinois
The Asia Society	New York, New York
Bijutsu Shuppan-Sha	Tokyo, Japan
Herbert E. Budek Films and Slides	Santa Barbara, California
Detroit Institute of Arts	Detroit, Michigan
Frick Gallery of Art	New York, New York
Information Service of India	Washington, D.C.
Japan Society, Inc.	New York, New York
Metropolitan Museum of Art	New York, New York
Minneapolis Institute of Arts	Minneapolis, Minnesota
Museum Books, Inc.	New York, New York

Source	Address
Museum of Fine Arts	Boston, Massachusetts
National Gallery of Art	London, England
National Gallery of Art	Washington, D.C.
William Rockhill Nelson Gallery of Art	Kansas City, Missouri
Phillips Collection	Washington, D.C.
Photographic Archive from the Chinese National Palace and Central Museums	University of Michigan Ann Arbor, Michigan
Konrad Prothmann	Baldwin, Long Island, New York
Sandak, Inc.	New York, New York
Sawyers, Inc.	Portland, Oregon
Scala	Florence, Italy
Seattle Art Museum	Seattle, Washington
Services Techniques and Commerciaux De la Réunion des Musées Nationaux	Paris, France
Stedelijk Museum	Amsterdam, Netherlands
Visual Education Service, Yale Divinity School	New Haven, Connecticut

instances from the Asia Society. The Japan Society provides free Japanese full-length films to its members for showing. This feature is well worth the cost of membership and includes access to such classics as Rashomon and Throne of Blood.

Records of Oriental music are relatively scarce and of very uneven quality and coverage. The currently available titles are listed in the Schwann Catalogue and can be purchased in New York.

It is strongly urged that every program take full advantage of the various visual and audio resources available. There is no doubt that they immeasurably enhance the program. As an indication, it is noteworthy that on a questionnaire 96 percent of ICS students thought that the use of slides and other aids significantly enhanced the course.

VI. CONCLUSIONS AND IMPLICATIONS

The Intercultural Studies program has attempted two major combinations: one involving disciplines, those of the humanities with those of the social sciences; the other, subject areas, the Western world with the non-Western, particularly as represented by China and India. Each of these "combinations" has certain implications.

It was found in the course of the two years that the combination of the social sciences and the humanities was easiest to construct and to maintain. The years of experience which colleges have had with general education courses and with making such courses parallel or sequential have made the task less one of opening new ground than of intensively developing and extending what has already been done. In terms of our experience, however, the combination of the discipline areas in one course design strengthens both discipline areas and students' understanding and appreciation of course materials and methodologies. Repeatedly students showed evidence of, and commented on, the way in which the course "unity" seemed to make more complete and comprehensive their acquaintance with the subject matter.

The advantage of combination over separate, parallel or sequential courses is the explicitness of the supplementation and the constant awareness and articulation of areas of agreement or contrast in methodology, emphasis, or evaluation. Such awareness, and explicit articulation involve students with a more sophisticated and more incisive ability to analyze data and to express, in clear and precise terms, their ideas. In our judgment, therefore, it would seem that colleges and universities might well give serious consideration to the more systematic combination of social science and humanities disciplines in the undergraduate curriculum. It should be noted, however, that in the development of the second year curriculum, the staff found that more intensive development of discipline, methodology, procedures, and concepts on the part of the students would have facilitated higher-level investigations of the material. This might suggest that such combinations are essentially useful in the introductory level, to be followed at the intermediate levels by intensive discipline courses, and to be succeeded in the senior year, by a kind of capstone course which again would coordinate, in the intercultural manner, the various disciplines which they had become acquainted with during the course of their studies.

The second area of combination, that of non-Western with Western materials is less familiar in college curricula and, with only a few partial exceptions, has not been attempted before. It is in this that the Intercultural Project makes a more meaningful contribution. The course design, given in detail in Section V above, shows how a meaningful integration of the basic ideas and values, together with the paradigmatic social and political experiences, of civilizations can be attained. It seems, in light of our experience, that such integration can be attained only with careful, formalistic approaches and models. This must be quite explicit and clear to students. At the same time, the course, as actually presented, constantly sought to expose students to the kinds of data upon which conclusions rested, to suggest how alternate interpretations might give different results, and, above all, to show the limitations of models and formalistic approaches. In this way, we attempted to overcome the objections which some might raise about the adequacy, comprehensiveness, or consistency of the model we have chosen.

The value of combining Western and non-Western materials seems, today, virtually self-evident. The need for an educational framework which will adequately prepare one for the pluralistic world in which we live and in which students will grow to maturity is pressing. Students immediately grasp points within the tradition of non-Western traditions which account for, or explicate or even make comprehensible practices, values and goals of these traditions. It is hardly ever to make the comparison explicit. On the other hand, the way in which values, social forms, attitudes, and institutions develop does need explication. The dynamics of societies, the total evaluative framework of a civilization are not easily grasped nor are they particularly meaningful without concrete illustration in terms of the tradition. On the other hand, the full import is scarcely grasped until one has shown that student that similar attitudes, social forms, values and institutions materially influence, shape, and perhaps determine his own life and thinking. In this context the direct and explicit confrontation of Western and non-Western civilizations in a single course puts in higher relief and with greater precision than can be accomplished where they are left for the student to draw for himself or made only in passing.

The importance of this procedure cannot be over stressed. In looking over the two years work we found repeatedly that those areas in which we had been most explicit and in which we had carefully explicated attitudes and institutions, we were successful in encouraging the students to think, to analyze, and to understand the meaning of differences between civilizations and peoples and to grasp the problems which one must encounter in trying to articulate these differences and in attempting their solution. Thus we came away from the two years with a strong belief in the effectiveness of the methods which had been employed in the revised freshman course design.

The particular points of design and procedure which we have employed need not be reiterated. But the impact of this design on the students requires some note. As one staff member observed, information need not be the primary goal of a course such as this. The significance is that it breaks through narrow and provincial prejudices and judgments by confronting students with traditions and ideas much older and, in ways, more fully developed than those of his own civilization. The creation of great and profound works of art whose beauty intuitively convinces the student that those who created them cannot be dismissed as "uneducated", "illiterate", or "primitive". One of the basic student discoveries, frequently mentioned at the end of the year, is that information becomes interesting as it proves to be relevant to wider, particularly contemporary, interests. Similarly, their respect for information and data grew as their horizons of comparison widened. As a consequence, their responsibility to information and to methodology as shown in their papers clearly grew and matured during the course of the year.

The success of a course such as Intercultural Studies was perhaps best defined by Professor E. A. Kracke as lying in opening the world "to minds whose ideas are not yet too crystallized and whose vision is open to new ways of seeing."

APPENDIX I

COMMENTS ON THE INTERCULTURAL PROGRAM
by
VISITING LECTURERS AND CONSULTANTS, 1965-66

Dr. William F. Albright	The Johns Hopkins University
Dr. Wing-tsit Chan	Dartmouth College
Dr. Herrlee Creel	University of Chicago
Dr. Ainslee Embree	Columbia University
Dr. John H. Esterline	Bureau of Educational-Cultural Affairs Department of State
Mr. Andrew Handler	University of Miami
Dr. Charles O. Hucker	University of Michigan
Dr. Bruce Mazlish	Massachusetts Institute of Technology
Dr. John Meskill	Columbia/Barnard
Dr. Arthur F. Wright	Yale University

UNIVERSITY OF MIAMI
Coral Gables, Florida 33124

Intercultural Curriculum
Project
University College

Letter to Visiting Lecturers and Consultants, February, 1966

Having greatly enjoyed, and taken full advantage of your visit here, I am writing to ask an additional favor: a letter giving your impressions of us.

As you know, we at Miami are departing rather widely from accepted usage in our approach to Intercultural Studies. We are starting with selected freshmen and sophomores, instead of waiting for later years; we are combining Asian and Western Civilizations in a single coherent six-credit curriculum, instead of offering separate courses in the separate cultures; we are combining Humanities and Social Science approaches in a study of "civilization" itself, and we are attempting this with a teaching cadre drawn part-time, from varying disciplines, and welded into a working unit only by total participation in lectures and seminars, and by regular staff discussions. At all these points, our approach is open to question.

Because our guest lecturers and consultants stand among the highest in this field of teaching, I am writing each of you to ask your response to five basic questions....I know that you will feel free to be quite candid; and it will be recognized that the brevity of your acquaintance with our program is a standing qualification on the finality of any judgments. With these things understood, my questions are:

1. How does Miami's approach compare with your own University's, and with other curricular experiments that you know of in this field?

2. Does the initial sequence of lecture and study topics, and list of student readings (subject, of course, to periodical revision) seem to you feasible and significant?

3. What was your judgment of our students, as you met them in lecture and seminar; as audience, as questioners, as discussants, and as freshmen?

4. What was your impression of our teaching group, and its ability (a) to utilize the experience of their own disciplines in teaching about other cultures, and (b) to grasp the other cultures sufficiently to teach them adequately - with the help of the visiting experts and consultants?

5. Would you think it useful to development of intercultural study methods in American colleges that the Miami experiment be given time to prove itself?

We shall be deeply grateful for your responses, and for any other comments or suggestions you may be moved to make. This _is_ an experiment; we ourselves want to be as objective about it as possible; and we want it to go well. Your help has been, and will continue to be, of the greatest importance.

Sincerely,

John Walker Powell
Principal Investigator, ICP
Director of Curriculum Study
University College
University of Miami

Visiting Lecturers' and Consultants' Comments

Question 1:

Dr. Arthur Wright, Yale University:

"The approach of the intercultural course seems to me quite different from anything I have had the opportunity to observe. Yale uses quite other devices for introducing Asia into a program of liberal education, and many other centers simply segregate out one or another Asian civilization course, making it an elective or a required course for the B.A."

Dr. Ainslie Embree, Columbia University:

"The content of the Miami curriculum is quite different from any of the general education courses at Columbia, since it covers both the Occident and the Orient; our courses deal with either one or the other. Also, your course devotes more attention to the ancient civilizations than do any of our general education courses on either the East or the West. At Columbia, we also make a rather sharp distinction between the civilizations courses and the humanities; your course covers material from both general areas."

Dr. John Meskill, Columbia/Barnard:

"The Miami approach differs from Columbia's in several ways. Miami brings Europe and other civilizations together in one core course (and possibly another next year). It also combines humanistic and social scientific concerns, as Columbia's two-year, multiple-course arrangement does not. At the same time, Miami makes no attempt to imitate the omnibus world-history courses that have been tried elsewhere. The Miami course is like none other that I know of and, in view of the virtues it already demonstrates, represents therefore an especially valuable experiment."

Mr. Andrew Handler, University of Miami:

"The present Intercultural Studies Program under your direction is indeed a unique and interesting experiment and it certainly merits recognition as exceedingly useful to other intercultural study methods. With its emphasis on the traditionally neglected non-Western History and Civilization, the ISP provides the students with an unusually rare opportunity to participate in studies usually reserved for the higher divisions. This unique curriculum, I believe, gives them both intellectual satisfaction and fresh incentive to probe into these "mysterious" civilizations. Consequently, I found the students to be interested in the lectures and eager to participate in the seminar discussions."

Dr. Charles O. Hucker, University of Michigan:

"I have not previously encountered the Miami approach in college, though I have noted it in some good high schools. In colleges I am familiar only with general education courses on Asian Civilizations or on particular Asian civilizations. My own personal bias causes me to be somewhat troubled about your approach, and I myself would be terrified by the task you have set for yourselves next year."

Dr. Herrlee Creel, University of Chicago:

"I feel, as I know that you and your associates do, that it is very important that students be given some real understanding of the fact that human cultures are various, and that cultures other than our own are not distinguished chiefly by being inferior (or even conceivably superior) to ours. It has been my own conviction that the best way to do this is to expose the student in some depth to a relatively massive investigation of a single culture quite different from his own. This tends, I believe, to break up the cultural parochialism that seems to be natural to all of us (no matter into what culture we are born), and to make it easier for the student to appreciate the ways in which still other cultures may have their unique aspects.

At the University of Chicago we have introductory courses in a number of civilizations. Our "Introduction to Chinese Civilization" runs for three quarters. Not only does it deal with China alone, but each of the three quarters is taught, principally, by a scholar who specializes in early, middle, or late Chinese civilization respectively. Furthermore, their teaching is supplemented by lectures by specialists in Chinese art, economic history, literature, and so forth. Quite obviously not every college or university could staff a course of this particular kind, and I would be far from arguing that no institution that could not do so should offer work on Chinese civilization. But I do think that this approach has certain advantages and that it avoids certain problems that arise in connection with courses that undertake to introduce students to a wide range of cultures within a brief period. I developed that point at some length in an article in the Journal of General Education XII (1959), pp. 29-38.

At the same time I am fully aware that most institutions, and most scholars, favor a multi-cultural approach more similar to the one that you are making. And I am not so dogmatic as to believe that no good can come from any other method than the one I favor. Furthermore, it is my impression that you and your associates, by giving relatively greater coverage to Chinese civilization, are probably achieving some of the results that I consider most desirable."

Dr. Wing-tsit Chan, Dartmouth College:

"With reference to studying the program at the Freshman and Sophomore level, I am completely with you. I have advocated this for a long time and I think this tendency is fast growing. I am rather skeptical, however, about combining Asian and Western civilizations in a single course. For one thing, there is too much to form a coherent curriculum; for another, there is always the danger that Western civilization will be presented as the pattern for Asian civilization."

Question 2:

Dr. Arthur F. Wright, Yale University:

"I think we discussed the lecture sequence and study topics at some length while I was there. I will not comment on the modernization sequence, since I assume you have this under drastic revision with the advice of Professor Mazlish. My principal suggestion for modification is that you eliminate any attempt to cover the Middle East and Islam and give more intensive attention to Indian civilization and to Chinese civilization. Incidentally, I suggest you leave Japan out of it or treat it only very briefly as part of "the Chinese world order." It seems to me pedagogically better if the student is introduced to Western civilization adequately and then engages himself in some depth with one or possibly two Asian civilizations. Meaningful comparative statements can only be based on solid, substantive knowledge. To the degree that you can concentrate on major Asian civilizations you make available that substantive knowledge and thus make possible meaningful comparative statements. A minor point which I mentioned to Professor Knoblock is that I would not introduce 'Confucianism' until after the treatment of the formation of a unified Chinese empire. Confucianism as a system was so interlocked with the imperial order, indeed devised to support that order, that it seems better treated here, leaving Confucius as one of the thinkers of the first age of intellectual ferment. In that section I would be inclined not to deal with Mo-tzu and not with the logicians. I would concentrate on those strains of thought that affected most consistently the development of Chinese institutions and culture: legalism, Confucianism, and Taoism. Still another minor point: I would be inclined to have at least one lecture on the Confucian revival rather than two lectures on official Confucianism. The revival lecture would of course come in connection with the Sung lectures.

If you mean to discuss Buddhism as a carrier of civilizations or elements of them in your sophomore course, then you should have some attention to Chinese Buddhism in the freshman year. I think we agreed that the entries in the deBary sources are not suited to freshmen. I ventured with a blush to recommend my small set of essays, originally lectures, entitled Buddhism in Chinese History, paperback, Atheneum, 1965."

Dr. Ainslie T. Embree, Columbia University:

"The demands upon the students in terms of reading and assimilation is very heavy; the lecturers have an equally heavy responsibility to integrate your very diverse material. I would always move towards simplification and exclusion of the material and, at the same time, towards deepening the study of a few key concepts and periods."

Dr. John Meskill, Columbia/Barnard:

"I have had considerable experience by now of the thought and discussion that go into the devising of the lecture and study topics. If the combined work of sympathetic specialists over days and the Miami faculty over months means anything, the program that has resulted is as feasible as reasonable men can make it. Naturally, the experiences of the first years of the course will suggest improvements, but the wide consultation and extensive thought that have already gone into the program assure the significance of the subject matter. The inclination is growing, I gather, to reduce the number of regions in the course somewhat and increase the attention given those that remain, with concentration always on a few key subjects. I am in favor of that, as I am of at least some attention to the geographical and historical background of the topics. In addition, after a few days of mulling over my observations, I would favor some organization or definition for the discussion sessions. I would not have the students recite the day's text back to me, nor would I want to ignore issues which seemed important to them independently. Some agreement, nevertheless, that the discussion would proceed on the basis of common information and the questions and implications arising out of that information might be helpful."

Mr. Andrew Handler, University of Miami:

"I have but two suggestions. Since the ultimate objective of the ISP is to combine Asian and Western civilizations, Asia, with its continuous history and civilization, should be completely separated from the Ancient Near East to ensure easy transition. Moreover, some of the textbooks are, to a certain extent, ill-suited for this meritorious experiment. The ISP's hard-working, competent and conscientious teaching staff and the students are more than apt to do without the general survey books, which are at best interpretations on interpretations. Since the notion of a historian competent in all aspects of the Ancient Near East is a scholastic fiction, either translations of primary sources or interpretations of specialists should be consulted for the discussion of individual topics, i.e., Sumer, Ancient Egypt, Ancient Israel, etc."

Dr. Charles Hucker, University of Michigan:

"Given your approach, the sequence of topics seems unobjectionalbe. However, I suggest that more attention be paid to geographic and historical backgrounds than was originally planned. As for readings, I think your students would probably benefit more from good modern secondary writings with a few original texts mixed in than from the solid diet of original texts that you prescribe."

Dr. Wing-tsit Chan, Dartmouth College:

"In three of the seminars the discussions centered on the current situation and in one of them largely on my educational background. Only in one case was the seminar devoted to the discussion on the subject matter of the lectures. Perhaps they knew that I am among the very few who have both the traditional and modern education. I merely want to indicate that I did not have the chance to appraise how well your students grasped the academic subjects.

In the seminar that did concentrate on these subjects several students asked excellent questions showing mature thinking and adequate acquaintance with the material. I would say that your students are equal to any group in a beginning Asian program."

Question 3:

Dr. Arthur Wright, Yale University:

"The students seemed to me in general less mature than Yale freshmen, but some of them were very bright and very eager. A few in each seminar group asked excellent questions. Several others, I suspect representative of perhaps half the group, showed that they had not yet got outside the stereotypes that they picked up in high school and from the air around them. I suspected that a minority had kept up with their reading, but that is expectable everywhere."

Dr. Ainslie T. Embree, Columbia University:

"Your students seemed excellent. I have nothing but praise for their response in the seminars and lectures."

Dr. John Meskill, Columbia/Barnard:

"My impression of the students, making allowances for the brevity of my stay, the difficulty of the topic of the day, etc., was very favorable. Those who said most seemed to me bright by any standards, somewhat more innocent than New York freshmen but nonetheless able to read and respond seriously and critically. In fact their innocence (if that's what they have) seemed to allow them to ask important questions that others might not; it should not be permitted, nevertheless, to become the excuse for their not interpreting the text to the limit of their ability.

The majority who said little or nothing at all struck me, as the majority of my own students do, as probably much like the talkative ones on the whole, but not driven to put their thoughts into words. About them I can only observe that I saw no signs of hostility, skepticism or cynicism. Their written work, I imagine, reveals their considerable capability. I only wish that a way could be found to draw them out more."

Dr. Charles O. Hucker, University of Michigan:

"My judgment under 2 reflects my rash judgment (based on so little contact!) that your students are average freshmen. With the exception of a handful, I found them typically ill-informed, unimaginative, unresponsive, and stimulated only by comments relating to current events. I do not mean this to be a condemnation at all. Your students seem typically average. I suspect they are not really prepared for the cross-cultural, problem-oriented approach of your project and would profit more from a more traditional curriculum that would give them information and a solid respect for its proper uses."

Dr. Herrlee Creel, University of Chicago:

"It would be presumptuous of me, on the basis of my information, to attempt to evaluate your undertaking. I was impressed very favorably indeed with some of your students.... It was obvious in the discussion that your students are being stimulated to think, and that some of the thought is far from superficial."

Dr. Wing-tsit Chan, Dartmouth College:

"Your students gave me excellent cooperation, both in lectures and discussions--fully as much as I have had anywhere."

Question 4:

Dr. Arthur Wright, Yale University:

"I met some of the teaching group only casually, but I formed a generally high impression of the high level of interest and competence among them. If I had heard some of them conduct a discussion without my being there, perhaps it would have given a more accurate impression. In the present state of ferment as regards Asia and its cultures, I think you should be able to attract interested, flexible, and able people to the staff of this course whenever it is necessary to make a replacement. Summer institutes and other devices are plentiful now, and adequate reading is available on an unprecedented scale. Thus there is nothing intrinsically unrealistic about carrying on as you are."

Dr. Ainslie T. Embree, Columbia University:

"Your teaching staff is equally impressive. You make very heavy demands upon them, and I am not sure that I would be willing to do so much work. I think you should very seriously examine the teaching loads, not just in terms of hours but, more important, in terms of the very varied reading you require of them. This kind of course demands far more [illegible] way of preparation than an ordinary course in one's own discipline. I think it is entirely feasible to conduct such a course providing you have enthusiastic teachers. Otherwise, it could be a most discouraging experience for students and teachers."

Dr. John Meskill, Columbia/Barnard:

"I was pleased again to observe the dedication of your faculty. John Knoblock's intelligence, versatility, enthusiasm and sensitivity would make him valuable in any university. I hope that his many skills will remain in the service of the program. There was no opportunity to discuss the content of the course extensively with the other teachers, though I could see that they all approached their assignments seriously and maturely.

The question of staff will remain a difficult one, I suppose. It is highly encouraging that the present members volunteer readily for supplementary training, since that, together with the cooperation you seem likely to win from specialists elsewhere in the University, offers the promise of a solution. So long as teachers with either a regional specialization or an acquired double competence can be persuaded to take part in the program, I should think that stimulating and rewarding instruction would be assured. To sustain interest in such a demanding assignment, faculty seminars, a liberal policy of leaves for training, and any other means of a similar sort might be helpful."

Dr. Wing-tsit Chan, Dartmouth College:

"About your faculty members, I was very much impressed with the sincere dedication, the enthusiasm and vigor, the eagerness to learn, and the high intellectual quality. As I more than once indicated on the campus, I was very pleasantly amazed at the collection of well-chosen books on China and books in Chinese."

Question 5:

Dr. Arthur Wright, Yale University:

"Your experiment seems to me considerably superior in its potential to many of the devices thus far tried to bring the rest of the world into so-called general education. For example, it is very much superior to the catch-all 'non-Western world' course, which we have seen at Rochester and other places. It is also, I think, superior to the two completely separated sequences common in many places of 'Western civ.' and then 'Eastern civ.'."

Dr. Ainslie T. Embree, Columbia University:

"In conclusion: I was greatly impressed by what you are doing at Miami, and think you should continue to experiment."

Dr. John Meskill, Columbia/Barnard:

"Because the program is unique, because it has been drawn up with care, taking advantage of experience elsewhere, and because its students are obviously interested and performing well, both reason and preliminary results support an ample trying-out of the program. Not to allow it ample time would slight not only Miami but all those schools now interested in curriculum reform, for Miami has under way an experiment that might not be possible at all elsewhere. I think that the program deserves very favorable treatment, and I expect it to be heard of often in the future."

Dr. Charles O. Hucker, University of Michigan:

"I suppose that some sort of broadening of traditional Western Civilization courses into genuine World Civilization courses is inevitable and desirable. Also, if such a transition is to come about, it should be designed for average students as well as for elite students--in short, for all students. It would, on the whole, seem appropriate, therefore, that the Miami experiment be given a reasonable time in which to achieve some testable results; but then I would hope it might be evaluated very carefully in comparison with other efforts to incorporate the non-western world into undergraduate education that are being made elsewhere."

* * * * * *

Additional letters from consultants:

Dr. Bruce Mazlish, Massachusetts Institute of Technology:

"All comparison is invidious, but I think Miami's approach and M.I.T.'s approach are both exciting and significant. Miami is especially strong because it jumps over our Western parochialism and builds a bridge to the Eastern cultures. M.I.T.'s approach is strong in that it emphasizes problems in 20th century history and culture. The problem approach focuses and sharpens our wits, but we are parochial. Miami's intellectual approach widens the scope of our wits, but sometimes lacks the sharpness that a problem (such as the problem of revolution in the 20th century) provokes.

"The initial sequence of lecture and study topics seems to me both feasible and significant.

"Your students, of course, are highly selected. I found them to be a most attentive audience and informed as questioners and discussers, although much of this latter depended heavily on the instructor in charge of the seminars; the latter, therefore, varied widely.

"Your teaching group is obviously highly motivated. There is also a disparity in their training. They will need time and special training to grasp the other cultures sufficiently well to teach them adequately, but this they seemed to be in the process of doing. Nevertheless, I envision that this will be one of the most difficult parts of the program to keep at a high and unfrustrated level. In this regard the visiting experts and consultants not only convey set materials, but offer a needed standard of excellence in using them.

"Emphatically I think that the Miami experiment should be given time to prove itself. It is a pioneer effort at developing intercultural study methods that can have an enormous impact on American colleges. I think it would be disastrous for this project not to be supported and encouraged until such time as it is self-sustained by the University of Miami and your staff."

Dr. William F. Albright, The Johns Hopkins University:

"With regard to your five points, I am venturing the following answers, which at least reflect my interest in your program and my good wishes for its future.

(1) The approach of Miami is quite different from the approaches I am familiar with, whether at my own university or elsewhere. These approaches are usually limited to Occidental civilization and some of

its Near and Middle Eastern precursors, whereas your approach is world-wide.

(2) I think that the initial sequence of lecture and study topics as well as lists of student readings (subject to periodic revision) are both feasible and significant.

(3) In my opinion, as far as I met your students and talked with them, they seem to be open-minded and willing to ask questions and take part in discussions. Considering the fact that they are freshmen, I think their openness is quite remarkable.

(4) I was at Miami too short a time to get a really adequate impression of your teaching group. However, they seemed to be competent, and several of them were obviously well informed and much interested in their work. In saying this I don't mean to suggest that I found any of them lacking in these qualities. I simply did not have enough time to form an opinion of them all.

(5) I do indeed think that the Miami experiment should be given time and opportunity to prove itself. We live on one world today, and anything that can be done to make students realize this fact, without, of course, belittling our own great heritage, should be of enormous potential value in future education."

Dr. John H. Esterline, Bureau of Educational-Cultural Affairs,
Department of State:

"I want to put on paper some of my impressions about the Intercultural Curriculum Project at the University of Miami. As I have already written to Dr. Stanford, I am impressed indeed by the depth of perception which the students displayed. Obviously they are undergoing a first rate learning experience which will broaden their horizons. I am also aware that the students are drawing meaningful relationships between their study of ancient and non-Western civilization and the contemporary scene.

I have two questions about the course. First, I wonder where the students go from here. How can they maintain the level of intensity, the detailed approach and the regular exposure to experts?

To do so will require a larger non-Western studies complex than possibly the University can afford. Second, I have the feeling that the course reflects basically--at least in the first semester--the special interests of one or two individuals. Please accept this in the spirit in which it is made. I think John Knoblock is really a find. But I am not quite certain but that this much Chinese civilization in the curriculum requires foreshortening of study of other civilizations and periods which deserve equal attention.

These are random thoughts. I think what you are doing would compare favorably with almost anything I have personally seen of like nature on other campuses. What you are doing should be publicized and brought to the attention of organizations such as Education and World Affairs, the Association for Asian Studies, and the American Council on Education."

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APPENDIX II

INTERCULTURAL CURRICULUM PROJECT

Semester I 1966-1967

Freshman Course

UNIT I. EMERGENCE OF CIVILIZATION

LECTURE 1

Title: THEORETICAL PRECONDITIONS OF CIVILIZATION

Objectives:

1. To understand the basic components which characterize all civilizations.
2. To understand the basic concepts which Spengler and others use to explain the emergence of civilization.
3. To be able to evaluate critically the relative adequacy of the various theories.

Assignment:

Caldwell, Ancient World, Introduction and pp. 1-18
Childe, "The Urban Revolution"
Spengler, The Decline of the West: Culture and Civilization

Major Topics:

I. Accounts Based on Archeology
  A. V. Gordon Childe
    1. large growth in population with consequent increase in size of settlements--the transition from villages to cities.
    2. the institution of taxation or tribute and the consequent accumulation of surplus capital
    3. monumental public works--temples, palaces, granaries
    4. the art of writing
    5. the beginnings of exact and predictive sciences
    6. development of economic institutions which permit greater volumes of trade
    7. naturalism
    8. privileged ruling class
    9. the organization of society around place of residence in terms of a state
    10. full time specialists who require specialized training and apprenticeship

  B. Robert J. Braidwood
    1. full efficient food production
    2. cities, urbanization
    3. formal political state
    4. formal law, a sense of moral order
    5. formal projects and works
    6. classes and hierarchies
    7. writing
    8. monumentality in art

II. Philosophic Concepts
   A. Oswald Spengler: Civilization vs. Culture
   B. Ruth Benedict: Pattern
   C. Henri Frankfort: Form and Dynamics
   D. Arnold Toynbee: Challenge and Response

Key Terms:

- Weltanschauung
- form
- dynamics
- challenge and response
- culture
- civilization
- abortive civilization
- arrested civilization

Key Quotations:

"The master-traits of thought, life and world-consciousness are manifold and different as the features of individual men; in those respects as in others there are distinctions of 'races' and 'peoples', and men are as unconscious of these distinctions as they are ignorant of whether 'red' and 'yellow' do or do not mean the same for others as for themselves. It is particularly the common symbolic of language that nourishes the illusion of a homogeneous constitution of human inner-life and an identical world-form; in this respect the great thinkers of one and another culture resemble the colour-blind in that each is unaware of his own condition and smiles at the errors of the rest." --Oswald Spengler

Study Questions:

1. What conditions must exist for a civilization to develop?

2. Compare the criteria for civilization as proposed by Childe and Braidwood.

3. What is the difference between a culture and a civilization?

4. How does Toynbee's theory of "challenge and response" explain the development or lack of development of civilizations?

Suggested Readings:

Benedict, Ruth, Patterns of Culture (1946)
Braidwood, Robert J., Prehistoric Men (1963)
Frankfort, Henri, Birth of Civilization in Ancient Near East (1952)
Spengler, Oswald, Decline of the West (1922)
Toynbee, Arnold J., A Study of History, Vols. I and II, (1936)

LECTURE 2

Title: HISTORICAL PRECONDITIONS OF CIVILIZATION

Objectives:

1. To understand archaeologically attested development of societies leading to the emergence of civilization in the Near East.
2. To understand the basic methods and disciplines used in reconstructing the emergence of civilization.
3. To be able to apply critically the theoretical criteria to stages in the development toward civilization.

Assignment:

Caldwell, *Ancient World*, 18-30
Janson, *History of Art*, 9-24
Braidwood, "The Near East and the Foundations for Civilizations"

Major Topics:

- I. General cultural development to early Neolithic
  - A. Food-gathering, with free-wandering hunting and earliest standardized tool-making traditions. (75,000 B.C.)
  - B. Food-gathering, with elemental restricted wandering, hunting, and some variety in standardized tool forms within regions. (60,000 B.C.)
  - C. Food-collecting, with selective hunting and seasonal collecting patterns for restricted-wandering groups. (35,000 B.C.)
  - D. Suspected food-producing and incipient manipulation within the zone of potential plant and animal domesticates. (9000 B.C.)
  - E. Food-producing and the appearance of the primary village-farming community.
  - F. Food-producing and the developing village-farming community.
  - G. Food-producing; further development and diffusion of the village-farming community way of life.
  - H. Food-producing; incipient urbanization as suggested by town with temples and with ancillary smaller settlements.
- II. The role and methods of archaeology
  - A. Relationship of archaeology to other disciplines such as geology, biology, history.
  - B. Methods employed by archaeologists.
- III. Generalizations from historical data (Braidwood)

IV. Development of pre-civilizational societies
  A. Palestine: Jericho (Kenyon)
  B. Anatolia
    1. Çatal Hüyük (Mellaart)
    2. Nea Nikomedeia
  C. Northern Mesopotamia
    1. Jarmo
    2. Tell Hassuna and Samarra
    3. Halaf
  D. Southern Mesopotamia
    1. Eridu
    2. Ubaid
    3. Warka

Key Terms:

Paleolithic
Mesolithic
Neolithic
urbanization

food-gathering
incipient food-producing
full efficiency farming
village-farming community

Key Quotations:

"The Neolithic technological revolution, in which food-production supplanted food-gathering, was a technological change of the same order of magnitude and momentousness as the modern Western Industrial Revolution in which muscle-power was replaced by harnessed inanimate power as Man's material means of manufacture and locomotion. There was no comparable technological change during the intervening age. 'The technological and economic differences between civilization and the pre-civilizational phases of food-production were differences of degree.' On the other hand, this intervening age saw, in the emergence first of civilization and then of higher religion, the two greatest single cultural changes in human history so far. The civilizational stage of culture could not have been achieved if it had not been preceded by the invention of food-production and the other concomitant and subsequent technological advances that have been noticed just above. But the emergence of civilization was, in itself, an event on a non-technological plane. It was brought about by developments on the spiritual plane." (Quoting Braidwood in part) --Arnold J. Toynbee

"The men who, through the ages, have been making the modern social order have, in the same process, been making themselves. They have been making the modern man. If the supply of food is to be increased by a developing agriculture and commerce, men themselves must be transformed. They must learn to keep for seed possessions which they might have used at once for food. They must learn to plow, to sow, to reap, to store, to share, to distribute, to buy and sell, to make and keep agreements. But this learning has inner meaning as well as outer. It means that men themselves are changing; they are getting control over their immediate desires; they are studying problems; they are becoming socially-minded; their intelligence is taking charge of what they are and do. No fact of the social process is more certain than that as clothing is made and worn, as houses are created and families come into being, as societies are made and remade, the mind, the spirit of a man, arises out of the mind, the spirit of an animal. As seen from the outside, the growth of civilization is simply a series of external responses to external situations. But, as seen from within, it is the story of the making of the human spirit."

--Alexander Meiklejohn

"It should perhaps be emphasized that cultural development varied from region to region; some were advanced and others were not. Even today certain communities in the world preserve a paleolithic or mesolithic economy and essentially neolithic communities exist all around us. In the past it was no different, but nowhere was the contrast between settled farmers and pastoral nomads as strongly developed as in Asia."

"Recent research has shown conclusively that civilization did not develop in one specific area in the Near East and spread from there. On the contrary, at least three (and probably more) centres are now known in the Near East; the western slopes and valleys of the Zagros Mountains, the hill country of Turkish Mesopotamia and the south Anatolian Plateau." --James Mellaart

Study Questions:

1. How are the disciplines of geology and archaeology related to the study of history?

2. Was Jericho or Çatal Hüyük a civilization according to the definition of Childe and Braidwood?

3. Which factors might account for the stagnation at Jericho and Çatal Hüyük?

4. Can clear stages be recognized in the development toward civilization?

Suggested Readings:

Braidwood, Robert J., Courses Toward Urban Life (1962)
Gardiner, Sir Alan, The Theory of Speech and Language (1951)
Illustrated London News (for most recent archaeological information)
Kenyon, Kathleen, Digging Up Jericho (1962)
Mellaart, James, Earliest Civilizations of the Near East (1965)
Meiklejohn, Alexander, What Does America Mean? (1935)
Piggott, Stuart, Dawn of Civilization (1961)
"Radio-Carbon Supplement", American Journal of Science (1961)

LECTURE 3

Title: FOUNDATION AND DEVELOPMENT OF CIVILIZATION IN SUMER AND EGYPT

Objectives:

1. To identify the stages in the development of civilization in both Sumer and Egypt.

2. To evaluate the influence of geography on the development of civilization.

3. To characterize and evaluate the influence of Sumerian and Egyptian civilizations.

Assignments:

Caldwell, Ancient World, 31-37, 62-68
Carroll, Development of Civilization, 4-9
Beek, "The Land and Climate of Mesopotamia"
Kramer, "The Sumerians"

Major Topics:

I. Sumer
  A. Physical characteristics
  B. Sources of information
  C. Proto-dynastic
    1. 3500- Proto-dynastic period begins at Uruk (Level 5) with invention of writing and appearance of monumental architecture.
       Gradual standardization of signs, stabilization of word order, increased use of phonetic principles
    2. 3100- Full civilization of Sumer in Uruk III
    3. 3000- Beginning of Early Dynastic Period

II. Interaction among areas of Ancient Orient
  A. Incursion of Mesopotamian forms into Egyptian culture just before first dynasty
  B. Change in Egypt soon thereafter from relatively simple forms to the complexity of civilization

III. Egypt
  A. Physical characteristics
    1. Unusual isolation (only access through two corners of Delta)
    2. Vivid contrast (fertile, green valley with barren desert
    3. Long line of settlement, 600 miles, created a tendency for localism. Only the communication of the river itself overcame this and eventually made possible the creation of one state

    4. Annual flooding, innundation from melting snows and from spring rains at sources. Begins to rise in June and continues until about this time of the year. Irrigation with all that this connotes.
  B. Sources of Information
    1. Herodotus (fifth century B.C.)
    2. Manetho (third century B.C.)
    3. Rosetta Stone (1799)
    4. Modern archaeological discoveries
  C. Pre-dynastic
    1. Village-farming communities
    2. Political division into nomes: Upper Egypt and Lower Egypt
    3. Ethnic composition
    4. Cultural progress
  D. Archaic
    1. Unification of Upper and Lower Egypt under legendary king Menes
    2. Beginning of large scale irrigation

IV. Comparison and contrast

Key Terms:

proto-dynastic
hydraulic civilization
city state
nome
dynasty
alluvial plain
hieroglyphic
cuneiform

Key Quotations:

"It is significant that, in both Sumer and Egypt at the dawn of history, the reclaimed land is the property of a god, and that this god is represented by effective economic and political institutions managed by a ruling minority." --Arnold Toynbee

"The earliest settlement seems to have consisted of small villages scattered throughout the country where conditions permitted. These villages appear to have been located by preference on river-fed small lakes or swamps, and fishing was an economic factor of importance." --Thorkild Jacobsen

"In Mesopotamia there seems to have been progressive development of the forms of cultural expression, without any loss of initiative and with enrichment of form. Then, just before the First Dynasty, Mesopotamian elements entered into the Egyptian context as striking novelties and survived for several centuries. Synchronous with this Mesopotamian incursion of forms and techniques was the Egyptian leap into history, into civilization. The theory would then claim that the Mesopotamian stimulation was the catalyst for the change in Egypt from relatively simple forms and congeries of forms to that developed complexity or maturity which we call civilization."--John A. Wilson

Study Questions:

1. What inferences may we make about a society which has produced examples of monumental architecture?

2. Compare the development of writing in Sumer and Egypt.

3. What are the principal differences between Sumer and Egypt in terms of Toynbee's theory of challenge and response?

4. How can we determine the influence of one civilization upon another?

Suggested Readings:

Albright, William, From Stone Age to Christianity (1957)
Frankfort, Henri, Before Philosophy (1964)
Kramer, Samuel Noah, History Begins at Sumer (1959)
Kramer, Samuel Noah, The Sumerians (1963)
Moscati, Sabatino, The Face of the Ancient Orient (1962)
Wilson, John A., The Culture of Ancient Egypt (1963)

LECTURE 4

Title: SOCIAL AND POLITICAL DEVELOPMENT OF SUMER

Objectives:

1. To trace the stages in Sumerian political development.
2. To define recurrent political problems which the Sumerians faced.
3. To understand the relevance of Sumerian political experience to later development in Western civilization.

Assignment:

Caldwell, *Ancient World*, 35-51
Carroll, *Development of Civilization*, 23
Jacobsen, "Early Political Development in Mesopotamia"

Major Topics:

1. Relation of geography to political and social structure

II. Primitive democracy
    A. Basic pattern
    B. Concentration of authority
    C. Unequal relationships of power

III. Primitive monarchy
    A. Control of offices through centralization of authority
    B. Changing power relations within and between cities
    C. Primacy among monarchs
        1. Consolidation of regional kingdoms
        2. Kingship of Kish
        3. Extension of Kingship of Kish pattern and authority

IV. Foundation of Empire
    A. Dynasty of Akkad: Sargon the Great
    B. Gutian invasion
    C. Bureaucratic national state--Ur III
    D. Dissolution of the Empire

Key Terms:

primitive democracy
primitive monarchy
theocracy
empire
bureaucracy
oikoumene
Kingship of Kish

Key Quotations:

"Viewed as a whole the most characteristic element of the Primitive Democracy pattern is probably its provisional and ad hoc character. It is called upon to function in emergencies only, and the assembly called is determined not only as to time but also often as to size by the special emergency and the geographical extent of the threat it represents."

"The tendencies toward protecting and securing the position they held also led the rulers to seek a more independent and more stable basis for their power than that of popular favor and election in the popular assembly; divine favor and election were stressed instead."

"The drive toward perpetuation and institutionalization of the royal office witnessed to by the search for a divine basis for it also produced a development now clearly attested for the first time: the dynastic principle. In order to avoid the disruptive factional strife contingent on the choice of a new ruler when a king died, a successor, usually the ruler's son, sometimes his brother, was designated during the king's lifetime and was given a share in the royal duties."

"From the personal god comes all successful and fruitful ideas and impulses to successful action [for the individual]. It is in this sense that the king, as leader of the country and originator of policy, is the 'personal god' of his realm."

--Thorkild Jacobsen

Study Questions:

1. How did Thorkild Jacobsen arrive at his conclusions with regard to primitive democracy in Sumer?
2. In what manner did primitive democracy evolve into primitive monarchy?
3. Why is an understanding of Ur III significant in the study of Western Civilization?
4. How did the innovations from the Kingship of Kish to the empire of Ur III attempt to solve the recurrent political problems in Sumer?

Suggested Readings:

Frankfort, Henri (ed.), Before Philosophy (1964)
Jacobsen, Thorkild, The Sumerian Kinglist (1939)
Kramer, Samual Noah, The Sumerians (1963)
Oppenheim, A. Leo, Ancient Mesopotamia: Portrait of a Dead Civilization (1964)

LECTURE 5

Title: SUMERIAN WELTANSCHAUUNG AND THOUGHT

Objectives:

1. To understand the problems of reconstructing the Weltanschauung of a remote culture.

2. To understand the difficulties of the "modern mind" with the mythological mode of thought.

3. To reconstruct as nearly as we can upon our limited evidence the Sumerian Weltanschauung.

Assignment: Carroll, Development of Civilization, 17-23
Speiser, "Ancient Mesopotamia"

Major Topics:

I. Basis of reconstruction of Weltanschauung
   A. Mute evidence: archeological, geographical, economic, city plans, craft and art
   B. Literature and records, ritual, laws, etc.

II. Truth, myth and symbol
   A. The mythological mode of thought vs. conceptual mode
   B. Some modern interpretations of myth: Mircea Eliade, Joseph Campbell, Henri Frankfort

III. The cosmic pattern
   A. From chaos to order: the creation myth
   B. The cyclical view of time as opposed to the linear view

IV. The nature of man and the ideal man
   A. His close affinity with the cosmic order
   B. His finitude and mortality
   C Gilgamesh as hero

V. The ideal social order
   A. Primitive democracy
   B. The theocratic order: myth as social cement
   C. The king as vicar
   D. The "middle class"
   E. Justice, law, and property rights
   F. Economics, technology and art in relation to the above concepts

VI. Pattern of history

Key Terms:

Weltanschauung
myth
cyclical view of time
paradigm
archetype
fertility rites
the "suffering God"

Key Quotations:

"Wherever the poetry of myth is interpreted as biography, history, or science, it is killed. The living images become only remote facts of a distant time or sky. Furthermore, it is never difficult to demonstrate that as science and history mythology is absurd. When a civilization begins to interpret its mythology in this way, the life goes out of it, temples become museums, and the link between the two perspectives is dissolved. Such a blight has certainly descended on the Bible and on a great part of the Christian cult.

To bring the images back to life, one has to seek, not interesting applications to modern affairs, but illuminating hints from the inspired past."

"Symbols are only the vehicles of communication, they must not be taken for the final term, the *tenor*, of their reference...The problem of the theologian is to keep his symbol translucent so that it may not block out the very light it is supposed to convey."

--Joseph Campbell

"To the Mesopotamian, accordingly, cosmic order did not appear as something given; rather it became something achieved--achieved through a continual integration of the many individual cosmic wills, each so powerful, so frightening. His understanding of the cosmos tended therefore to express itself in terms of integration of wills, that is, in therms of social orders such as the family, the community, and, most particularly, the state. To put it succinctly, he saw the cosmic order as an order of wills--as a state."

"The Mesopotamian's understanding of the universe in which he lived seems to have found its characteristic form at about the time when Mesopotamian civilization as a whole took shape, that is, in the Proto-literate period, around the middle of the fourth millennium B.C."

"In a civilization which sees the whole universe as a state, obedience must necessarily stand out as a prime virtue. For a state is built on obedience, on the unquestioned acceptance of authority. It can cause no wonder, therefore, to find that in Mesopotamia the 'good life' was the 'obedient life'."

--Thorkild Jacobsen

Study Questions:

1. Does myth play any role in popular thought today?

2. Can we ever truly understand a culture other than our own?

3

3. Does the Sumerian ideology offer any defense for this individual against suffering, or the "terrors of history"?

4. If you were an American Peace Corps worker sent to Sumer, how would you proceed to "help" these people?

Suggested Readings:

Eliade, Mircea, Cosmos and History: the Myth of the Eternal Return (1959)
Campbell, Joseph, The Hero with a Thousand Faces (1966)
Frankfort, Henri (ed.), Before Philosophy (1964)

LECTURE 6

Title: SUMERIAN LITERATURE AND ART

Objectives:

1. To examine Sumerian literature as the oldest recorded literature of the world.
2. To consider its form and function in relation to its historical setting.
3. To consider its basic motif and style as revealing the concerns and interests of the society.
4. To point out its archetypal character.

Assignment:
Janson, *History of Art*, 50-57
Sandars, *The Epic of Gilgamesh*, 7-43, 59-118

Major Topics:

- I. The Creation Epic - Analysis
  Its function in the ritual of the institution of the New Year - the regeneration of time
- II. The Descent of Ishtar into the Underworld
  - A. Its relation to fertility ritual
  - B. King's role as "suffering god"
  - C. His marriage to fertility goddess
- III. *Gilgamesh* as the oldest epic
  - A. Sources - redactions and recensions
  - B. Gilgamesh as archetypal hero
  - C. Language and style
  - D. Analysis and appreciation of the form
  - E. Its place in world literature
- IV. Sumerian Art and Craftsmanship
  - A. Emergence of Sumerian Civilization
  - B. Early Dynastic
  - C. Akkadian
  - D. Neo-Sumerian

Key Terms:
stele
cylinder seal
Gudea
ziggurat
genre
epic
mythopoeic

Key Quotations:

"She answered, 'Gilgamesh, where are you hurrying to? You will never find that life for which you are looking. When the gods created man they allotted to him death, but life they retained in their own keeping. As for you, Gilgamesh, fill your belly with good things, day and night, night and day, dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace; for this too is the lot of man'."

--The Epic of Gilgamesh, p. 99

"This too was the work of Gilgamesh, the king, who knew the countries of the world. He was wise, he saw mysteries and knew secret things, he brought us a tale of the days before the flood. He went on a long journey, was weary, worn out with labor, and returning engraved on a stone the whole story."

--Ibid., page 114

"O Gilgamesh, this was the meaning of your dream. You were given the kingship, such was your destiny, ever-lasting life was not your destiny. Because of this do not be sad at heart, do not be grieved or oppressed; he has given you power to bind and loose, to be the darkness and the light of mankind."

--Ibid., p. 116

Study Questions:

1. What are the heroic qualities portrayed in the character of Gilgamesh?
2. Does the poem throw any light on the character of the people for whom it was written?
3. What is the significance of his rejection of the advances of the goddess, Ishtar?
4. What do you make of Enkidu?
5. What is the cosmic symbolism of the ziggurat and how does it relate to the Sumerian Weltanschauung?

Suggested Readings:

Kramer, S. N., History Begins at Sumer(1959)
Pritchard, James B., Ancient Near Eastern Texts (1955)
Parrot, Andre, Sumer (1960)
Strommenger, E., Art of Mesopotamia (1965)

LECTURE 7

Title: EGYPTIAN SOCIAL AND POLITICAL DEVELOPMENT: OLD AND MIDDLE KINGDOM

Objectives:

1. To trace the stages in Egyptian social and political development.
2. To define recurrent political problems which the Egyptians faced.
3. To understand the relevance of Egyptian political experience to later development in Western civilization.

Assignment:
Caldwell, *Ancient World*, 70-89
Carroll, *Development of Civilization*, 12-13
Wilson, "Civilization without Cities"

Major Topics:

1. Dynastic History
   - A. Old Kingdom (c. 2780-2200)
     - 1. Dynasty III (c. 2780-2680): Zoser
     - 2. Dynasty IV (c. 2680-2560): Senefru, Khufu, Khafre, MenKaure
     - 3. Dynasty V (c. 2560-2420): Sahure, Unis
     - 4. Dynasty VI (c. 2420-2200): Pepi I and Pepi II
   - B. Feudal Age (c. 2200-2134)
   - C. Middle Kingdom (c. 2134-1780)
     - 1. Dynasty XI (c. 2134-1991): Mentuhotep II
     - 2. Dynasty XII (c. 1991-1750): Amenemhat I, Sesotris III, Amenemhat III
   - D. Huksos (c. 1730-1570)

II. Government
   - A. Union of Upper and Lower Egypt
   - B. Role of the king
   - C. Official court and bureaucracy
   - D. Local government: nomes, nomarchs
   - E. Economy: agriculture, irrigation, foreign trade

III. Society
   - A. Class structure
   - B. Life of the people

IV. Summary: Changes in the basic ideas of Egypt

Key Terms: Pharaoh nome nomarch theocracy vizier

Key Quotations:

"By his formal titles the Egyptian king was Lord of the Two Lands, that is, owner and master; he was King of Upper Egypt and King of Lower Egypt, the wearer of the double crown which symbolized the union of the two regions; and he was the 'Two Ladies', that is, the incorporation of the two tutelary goddesses who represented the north and the south. A parallel title, the 'Two Lords', expressed the dogma that the two competing gods of Lower and Upper Egypt, Horus and Seth, were also physically resident and reconciled within the person of the king. An important ritual activity of the king's coronation was the 'Uniting of the Two Lands', a ceremony somehow in relation to the throne of a dual kingship."

"At the beginning of her history Egypt developed a nation, without the visible preliminary stage of city-states. The word 'nation' is used here in no modern political sense but simply because of the size of the unit. At this jump into historic times all of arable Egypt, whether one reckons it from the First Cataract to the Mediterranean or only from the Hierakonpolis region to the southern apex of the Delta, was a single organism under a single rule. A state 500 to 600 miles long is functionally different from a state focused upon a single city. The Egyptian nation appeared centuries before Mesopotamia had passed through its series of city-states and reached a kind of imperial (or national) age under Agade. Yet Egypt the nation had nothing which can be recognized as a city in modern terms, to serve as the firm and fixed heart of a large political organism."

"The official dogma that the god-king is the state and effects everything by divine understanding and divine command was formulated in the period of tight centralization. It was to be asserted throughout pharaonic history, even though the later periods might show a superior control of the king by other gods, might show the power of priests or civil servants behind the throne, or might be interims of feudalism or of competing dynasties."

--John A. Wilson

Study Questions:

1. How do you account for the fact that city states developed in Mesopotamia but did not develop in Egypt?

2. Contrast the role of the king in Egypt and in Sumer.

3. Which aspects of governmental administration in ancient Egypt are still familiar to us today?

4. Do you think that alternating periods of strong and weak government in Egypt from B.C. 2780 to 1575 are typical in the history of every people?

Suggested Readings:

Breasted, James Henry, Ancient Records of Egypt I - V (1906)
Gardiner, Sir Alan H., Egypt of the Pharaohs (1961)
Wilson, John A., The Culture of Egypt (1951)
Winlock, H.E., The Rise and Fall of the Middle Kingdom in Thebes (1947)

LECTURE 8

Title: EGYPTIAN WELTANSCHAUUNG AND THOUGHT

Objectives:

1. To understand the problems of reconstructing the Weltanschauung of a remote culture.
2. To reconstruct as nearly as we can the Egyptian ideas about the universe and man.
3. To understand the Egyptian concept of history.

Assignment: Carroll, Development of Civilization, 9-11, 14-16

Major Topics:

- I. The cosmic pattern
  - A. Geographical considerations
  - B. Cosmology: fluidity, duality
  - C. Cosmogony: creation myths
  - D. Concept of the afterlife
- II. The nature of man and the ideal man
  - A. The problem of the ideal man
  - B. Ma'at (truth, justice, righteousness)
  - C. Akh (beneficial, advantageous, glorious)
  - D. Ka
- III. The ideal social order
  - A. The universe and the state; myth as social cement
  - B. The king, as god
- IV. The pattern of history
  - A. Continuity of experience
  - B. Perfection of world order
  - C. Optimism

Key Terms:

cosmology
cosmogony
ma'at
akh
ka

Key Quotations:

"The concept that Egypt was the focal centre of the universe set the standard for what was right and normal in the universe in terms of what was normal in Egypt."

"The ancient Egyptian was self-conscious about himself and his universe; he produced a cosmos in terms of his own observation and his own experience. Like the Nile Valley, this cosmos had limited space but reassuring periodicity; its structural framework and mechanics permitted the reiteration of life through the rebirth of life-giving elements. The creation stories of the ancient Egyptian were also in terms of his own experience, although they bear loose general similarity to other creation stories. The most interesting advance lies in a very early attempt to relate creation to the processes of thought and speech rather than to mere physical activity. Even this 'higher' philosophy is given in pictorial terms arising out of Egyptian experience."

--John A. Wilson

"The most striking feature of the Egyptian language in all its stages is its concrete realism, its preoccupation with exterior objects and occurrences to the neglect of those more subjective distinctions which play so prominent a part in modern, and even in the classical, languages. Subtleties of thought such as are implied in 'might', 'should', 'can', 'hardly', as well as such abstractions as 'cause', 'motive', 'duty', belong to a later stage of linguistic development; possibly they would have been repugnant to the Egyptian temperament. Despite the reputation for philosophic wisdom attributed to the Egyptians by the Greeks, no people has ever shown itself more averse from speculation or more wholeheartedly devoted to material interests; and if they paid an exaggerated attention to funerary observances, it was because the continuance of earthly pursuits and pleasures was felt to be at stake, assuredly not out of any curiosity as to the why and whiter of human life. The place taken elsewhere by meditation and a philosophic bent seems with the Egyptians to have been occupied by exceptional powers of observation and keenness of vision."

--Alan H. Gardiner

Study Questions:

1. How do you explain the fact that Egypt did not develop any systematic philosophy which could be transmitted as a cultural heritage?

2. Discuss the Egyptian language with particular reference to its realism and concision. What connection do you see between this question and No. 1?

3. Relate the concept of ma'at to the geographical setting of Egypt.

4. Do you agree with the statement that "the religion of the Egyptian permeated his entire life"?

Suggested Readings:

Breasted, James Henry, The Dawn of Conscience (1933)
Breasted, James Henry, The Development of Religion and Thought in Ancient Egypt (1959)
Frankfort, Henri, Ancient Egyptian Religion (1961)
Frankfort, Henri, (ed.), Before Philosophy (1964)
Gardiner, Sir Alan H., Egyptian Grammar (1957)
Wilson, John A., The Culture of Ancient Egypt (1963)

LECTURE 9

Title: EGYPTIAN ART

Objectives:

1. To examine Egyptian art as the oldest continuous tradition in the West.

2. To consider its power and function in relation to its historic setting.

3. To consider its basic motifs and style as revealing the concerns of the society.

Assignment: Janson, History of Art, 33-49

Major Topics:

- I. Egyptian Art as the oldest continuous tradition in the West
  - A. Form and function in relation to historic setting
  - B. Enduring characteristics of form
  - C. Basic motifs and style as revealing the concerns of the society

- II. Pre-dynastic
  - A. Style
  - B. Archetypal patterns

- III. Old Kingdom
  - A. Trends of architectural development
  - B. Key monuments of architecture
    - 1. Zoser, pyramid at Saqqara, architect Imhotep
    - 2. Khafre, pyramid at Giza
  - C. Development of sculptural forms
  - D. Development of painting

- IV. Middle Kingdom
  - A. Trends of architectural development
  - B. Key monuments of architecture
  - C. Development of sculptural forms
  - D. Development of painting

Key Terms:

iconography
stylization
bas relief
movement
texture
dynamics
block form
frontalism
archetype

Key Quotations:

"There remains to be mentioned a certain formality that is conspicuous in Egyptian writings--a rigidity and conventionality which find their counterpart in Egyptian art. The force of tradition discouraged originality alike in subject matter and in expression, but there are some notable exceptions."
--Alan H. Gardiner

"However it may annoy the Egyptologist to be reminded of the lack of perception of the layman who thinks of all Egyptian art as tradition-bound and stereotyped, nevertheless it is a demonstration of the fact that (on the whole) almost any piece of Egyptian art is more like another piece of Egyptian art than it is like anything else--that there is a community of qualities which may be characterized as 'Egyptian'." --Robert L. Scranton

"Egyptian art alternates between conservatism and innovation, but is never static. Some of its great achievements had a decisive influence on Greek and Roman art, and thus we can still feel ourselves linked to the Egypt of 5000 years ago by a continuous, living tradition." --H. W. Janson

Study Questions:

1. Why do some scholars describe Egyptian art as "static"?

2. Compare the monumental architecture of Egypt and Sumer with respect to function.

3. In what ways is the figure of the pharaoh treated differently from other personages in Egyptian art?

4. In what aspects does the "concrete realism" of Egyptian art relate to the function which it was intended to serve?

Suggested Readings:

Edwards, I. E. S., The Pyramids of Egypt (1964)
Mekhitarian, A., Egyptian Painting (1954)
Scranton, Robert L., Aesthetic Aspects of Ancient Art (1964)
Smith, W. Stevenson, Art and Architecture of Ancient Egypt (1958)

APPENDIX III

INTERCULTURAL CURRICULUM PROJECT

Letter of Invitation to Freshman Students

Congratulations on your admission to the University of Miami!

I am writing personally to invite you to consider enrolling in a new freshman course which will, for a selected few, replace the regularly required Humanities 101-2 and Social Sciences 101-2 (Western Civilization), for the same six credits. I write because the course is too new to have been listed in the regular Announcement of Courses, and because we are limiting our invitation to those with the highest school achievement and College Board scores: in a word, those whose records indicate the kinds of curiosity, ability, and independent drive the course will require. If you are eligible and are admitted to the Honors Program, the Intercultural Program can be taken for Honors credit.

Our intention is to give the student an understanding not only of the major cultures of the ancient world and Asia, but also of our own civilization through comparisons and contrasts. Chronologically, the first year begins with Sumer and Egypt, moves through the ancient empires of Assyria and Persia, the traditional Hebrews, Greece and Rome to Byzantium and Islam. After introducing and examining in some depth the civilizations of China and India, we conclude the first year with the Early Modern Period in Europe. Within this chronological and topical framework, the evolution of religion, government, myth and literature, and the arts will be examined separately in each civilization; and then in the periods of pronounced interaction among civilizations.

The reading list will include selections from such works as the Gilgamesh Epic from Sumer, the Rig-Veda and Bhagavad Gita from India, the Analects of Confucius and the Taoist Chuang-tzu from China. In addition to these primary sources, there will be readings from important secondary interpretative works. Lecture topics will include discussions of the origin and development of civilizations, the basic problems of life and society and how they have been answered by different civilizations. In this way we hope to provide a background which will be a useful framework for the modern world, confronted as it is by a multiplicity of traditions and civilizations. This should prove both more interesting and more stimulating than the traditional Western Civilization course which takes little cognizance of the pluralistic world in which we live.

The second year will go into a deeper study of the interactions between individuals and their social institutions, the diffusion of cultures, and the interplay and confrontation among them. By the time you are ready for the upper division, the University will have increased its course offerings in non-Western areas. Already established is the Center for Advanced International Studies which will provide courses on the graduate level.

The enrollment will be limited to about sixty students who will meet four times a week for lectures and twice a week for one hour seminars. Reading will be extensive and writing will be required, although you would, of course, be exempted from the usual freshman "writing lab." The core of four resident instructors ensures individual attention, while visits by distinguished scholars at intervals throughout the year will enrich the program. Slides and films will be used to supplement the lectures, but there will be no televised instruction.

I am enclosing a postcard on which you can indicate your interest, and also answer some questions about your high school studies. If you can let us know promptly whether you are interested, I can send further information for you and your parents. I hope you will answer promptly, as our selection must be completed early.

Sincerely,

John H. Knoblock
Director

Facsimile of Postcard

☐ Yes, I would like to enroll in the new course.
☐ I am interested but would like more information.
☐ I am not interested.

In high school; I had courses in:

World History ☐
Humanities ☐
Western Civilization ☐

European History ☐
American History ☐
History of Literature ☐
Languages: Latin ☐, German ☐,
French ☐, Russian ☐,
Spanish ☐, Greek ☐, Chinese ☐

☐ I am interested in
taking the course for
Honors credit.

Signed________________________________

SUMMARY

PLANNING AND CREATION OF AN INTEGRATED TWO-YEAR LIBERAL ARTS CURRICULUM IN WORLD CIVILIZATIONS FOR UNIVERSITY FRESHMEN AND SOPHOMORES

Cooperative Research Project No. 5-0805

John H. Knoblock

University College
University of Miami
Coral Gables, Florida

Covering the period from June 1, 1965 to May 31, 1967

BACKGROUND

The Intercultural Studies Program is an attempt to develop a curriculum which would adequately prepare students for the international, pluralistic world in which they will live. It combines the disciplines of both the humanities and the social sciences to treat the development of Western civilization and non-Western civilizations. The advantage of combining discipline approaches lies in the explicitness of the supplementation between disciplines and in the constant awareness and articulation of areas of agreement or contrast in methodology, emphasis, and evaluation. Such awareness and explicit articulation involve students with more sophisticated, and develop more incisive, analysis as well as clearer and more precise expression of ideas. Combining Western and non-Western civilizations gives the student a broader framework of ideas and materials with which to analyze, develop and extend his ideas and values. It encourages students to think, to analyze, and to understand the meaning of differences between civilizations and peoples and to grasp the problems which one must encounter in trying to articulate these differences and in attempting their solution. The success of such a course lies in opening the world to minds whose ideas are not yet too crystallized and whose vision is open to new ways of seeing.

OBJECTIVES

1. To design and test both a freshman and sophomore course plan, including lecture schedule, readings, discussion topics, and related materials.

2. To prepare a faculty with training adequate to such a curriculum through summer institutes, faculty seminars, and exposure to materials.
3. To develop a library of visual materials to supplement and enrich the course presentations and make more meaningful and immediate the cultures of the non-Western world.

PROCEDURES

The original grant proposal contemplated two specific periods: Summer development and Fall execution of the course design. Further, it contemplated a continuation of the basic design and revision, in another proposal to be submitted later, over an additional two year period. Although the continuation was not funded, the grant project was extended an additional year by the University without any further federal contribution.

Procedures were clearly segmented according to the usual divisions of the academic year. Summers were to be used for planning, developing resources, gathering information, and basic consultation. The academic year was to represent further development of materials and course design in detail as well as execution of the course design. The time schedule which was used is as follows:

Summer, 1965. Planning in detail the Freshman segment of the course design and, in general terms, the Sophomore segment. Selection of text materials; preparation of audio-visual materials, preparation of bibliographic guides; and collection of research library materials useful in course design and execution. Travel to major universities and museums to determine what materials, developed elsewhere, would be available, applicable, and useful for the course and to collect and make use of the experience of others in analagous course designs. Faculty training consisted of sending one member to a summer institute and of establishing staff meetings, sometimes with consultants, for intensive sessions covering the materials.

Selection of students to be invited into the course were drawn up to parallel admission to the honors program. These consisted in scores of 650 verbal in the College Board Examinations, scores in the 90th percentile on SCAT, good class standing, good background in high school in languages, history, literature and humanities. Special consideration was given to students who showed unusual background in high school training or who had lived abroad, particularly in Asia.

Academic Year, 1965-66. Procedures for the academic year were closely connected with the actual execution of the course design and may be divided into three areas: lectures and seminars, faculty training, and evaluation and course design. For each lecture a complete outline of the major topics and a short bibliography was given each student on the day of the lecture. When possible, lecture outlines were discussed among the staff members to facilitate coordination among the various lecturers. Seminars were coordinated with lectures and seminars were frequently exchanged among the members of the staff. During the first three weeks of September, before classes began, concentrated meetings were held during which basic bibliographic resources were shown to faculty, comments made on their use, and basic questions of interpretation were discussed. Faculty sessions on the use of various visual aids which could supplement lectures and seminars were held. For evaluation, each week's lectures and seminars were reviewed under procedures set up for continuous review. Student responses and the observations of consultants, invited at intervals, were carefully considered. Tests and questionnaires were given at irregular intervals to test students' attitudes toward the course, interpersonal values of students, and students' performance in specific of our course objectives. Other tests were given to establish a basis of comparison of Intercultural students with regular students at the University.

Summer, 1966. The procedures of the second summer were essentially the same as those of the first summer, the principal changes being that planning activities related to the Sophomore year with those concerning the Freshman year being limited to revision, refinement and greater definition. Again a member of the staff was sent to a summer institute.

Academic Year, 1966-67. Here, again, the procedures duplicate those of the previous academic year.

RESULTS AND CONCLUSIONS

The Intercultural Studies Program was a 24 credit course at the freshman and sophomore level combining the Humanities (12 credit hours) with the Social Sciences (12 credit hours) disciplines with content from both the Western tradition and the traditions of the non-Western world, particularly those of South and East Asia. It was also expected to fulfill the general education requirements of the University. Further, it was anticipated that the course design should be capable of being adapted to large lecture sections, involving as many as 300 students, that it could be taught by television, and that it could be "exported" to other universities and, with some modifications, met the internal requirements of these new situations. Though the phase of research connected with these further specifications was never funded, these considerations weighed heavily upon certain aspects of the design of the course. In order to present the findings of the project, the following sequence of topics has been adopted: course design; teacher training; student recruitment; and resources.

I. Course design. The design of the Intercultural Studies Program involved both lectures and seminars. In the first year, students attended two two-hour seminars and three one-hour lectures per week. Experience showed, however, that though students were quite willing to work and were eager to discuss the material, two two-hour sessions per week were too long to be fully utilized. The revised year changed to format to four one-hour lectures per week and two one-hour seminars per week. In addition, students were asked, though not required, to hold open an additional hour per week for special lectures, films, and events which were arranged by the staff. On the basis of our experience, the staff reached the following conclusions about format of lectures and seminars:

1. It is desirable, particularly in a course taught, as Intercultural Studies must be, by a number of different persons with divergent backgrounds and approaches, to use formal devices to underscore unity. Among the most important of these was the

use of a basic lecture outline to facilitate similarity of approach and coverage. The following sequence was adopted: Statement of Objectives of the Lecture; Reading Assignment; Major Topic Outline of the Lecture; Key Concepts, Terms, Persons, Dates; Key Quotation(s) and Suggested Readings. This format tended to integrate the lectures and to facilitate coordination among the various members of the staff.

2. Seminars need specific discussion topics which should be coordinated with the lectures and readings but which should, where possible, encourage a wider latitude of discussion. Free discussion, though often stimulating, was found to be uneven in results and to lose momentum after the initial period of enthusiasm and excitement. It was found, however, that after a period of assigned topics students continued to begin with the material covered in lectures or reading assignments and to develop their ideas beyond the material even when no specified assignment was made. Apparently, freshman students need guidance during their initial adjustment period after which, having grasped the rationale of the course design, they can carry on in unstructure situations quite capably on their own.

The staff used a wide variety of testing procedures and closely supplemented these with papers designed to encourage students to organize their materials and to analyze particular questions of interpretation. In the experience of the staff no particular pattern emerged as clearly preferable to the others. The staff did, however, judge that the use of term projects was of especial benefit to students and the results were considered particularly rewarding.

In terms of the Freshman course design, the project developed five basic principles which were used to organize and structure the course. They are:

1. juxtaposition of the Western and non-Western worlds, represented by China and secondarily by India, within comparable frameworks of exposition;
2. the holistic approach to the elements of human culture, traditionally separated into distinct disciplines;
3. the presentation of material in general chronological order and the use of Western civilization for the chronological nexus of the course;
4. national segments are to be shaped so that they emerge very clearly as elements in a transitional, international age, which we call ecumene, out of which the later flowerings of new civilizations develop. (In this way the international periods can be given greater focus and the relation of "national" segments becomes clearer in the overall design);

5. the formulation of a rigid formula or rubric which would remain formally unchanged as it was applied to successive civilizations and through which we approach all civilizations and epochs of civilizations. This rubric may be summarized as:
    a. Social and political development of the civilization (or epoch of a civilization);
    b. Weltanschauung of the civilization, comprising the following topics--Cosmic Order (basic view of the structure, components and processes of the universe); Idea of History; Ideal Social Order; Nature of Man; and the Ideal Man;
    c. Thought and Religion
    d. Literature
    e. Art

Our experience suggests that principles four and five are of particular importance in making a course of this complexity in subject matter and material comprehensible to students. The usual "linear" approach in Western civilization courses is simply inadequate. These two principles, we believe, significantly increase the range of material which can be profitably included in the course. Further they tend to stress "international" experience, when civilizations have been in contact and interacted rather than, as with traditional courses, "national"periods which civilizations have been essentially isolated from each other. In this way they can be seen as corrective to the "national" focus.

Additional principles which have been used to good effect during the course design, more particularly in the sophomore year than in the freshman year, are:

1. the concepts of cultural diffusion as an instrument of cultural development (linking "national" periods and "international" periods in a functional system), stimulus diffusion, and skeuomorphic borrowing between cultures;
2. Kroeber's concept of the "reconstitution" of civilizations after periods of borrowing or cultural "attenuation", used to explain some of the dynamics of development in civilizations and to explain periods of development in a single civilization (particularly useful in adding clarity of the internal development of civilizations);
3. Rostovtzeff's argument that to survive a civilization must penetrate its masses and incorporate them into its active life coupled with the difficulty a civilization has in maintaining cultural cohesion and at the same time achieving greater generality;
4. identification of the basic cultural mythic patterns of a civilization as one means a civilization uses to transmit its values and ideals to its masses and a comparison of the mythic patterns as a

means of exhibiting cultural differences;

5. presentation of the basic aesthetic concepts and values of other civilizations to give a more complete grasp of other civilizations and at the same time provide a better vocabulary for analysis of the art of other civilizations;
6. use of bilingual texts, particularly in Chinese, to make students more sensitive to the poetic techniques and values of other civilizations.

This latter was viewed as particularly important in overcoming the difficult problem of translation and the natural tendency to interpret poetry in Western terms and with Western values and techniques assumed.

Finally, it should be noted, that in the general judgment of the staff, the basic aims of the course design, especially as incorporated in the original proposal, were essentially realized by the revised freshman curriculum and that the design of the sophomore year might be better applied as a final, senior seminar for students who had been exposed to discipline methods in their intervening years.

Detailed lists of lecture topics, reading assignments, and texts can be found in the final report.

II. Teacher Training. Teacher training for such a course design is imperative. The most important aspect, as can readily be expected, is the selection of teachers. Enthusiasm, willingness to work, and, above all, intellectual flexibility so that new concepts can be absorbed--all these are vital to the training, or better, retraining aspect of the proposal.

1. Summer institutes for faculty members were found to be of considerable value in acquainting the teacher with the basic facts of a non-Western area, standard interpretations, basic bibliography and current problems of research. They are limited, however, in creating the grasp of relations required for execution of the course design. They were better created by:

2. faculty seminars held regularly throughout the year involving discussions of particular aspects of a civilization or sometimes specific works. These enabled faculty to approach problems from the specific needs of course content and design thus enabling them more directly to relate their knowledge to areas of concern in day-to-day teaching.

3. These were supplemented by intensive conferences with consultants at intervals throughout the year. Such conferences enable the faculty to obtain much of the value, in a short time interval, of summer institutes and faculty seminars, combining the features of both.

Equally important with these factors, however, are a number of procedural guarantees which must be made to the faculty member in order to make the time and energy worthwhile and to make retraining really feasible:

1. Retraining must be considered a part of the professional development of the faculty member and be favorably considered in such matters as salary increases, promotion, and tenure and must be understood to preclude publication during the retraining period.
2. Retraining must not jeopardize the faculty member's standing in his home department nor jeopardize the department itself by depleting its resources.
3. Retraining must provide released time which takes cognizance of the unusually heavy preparation which is required. Our experience indicated that half-time release is absolutely the minimum.

III. Student Recruitment. Students seem to be successful in meeting the rather difficult demands of this course design given sufficient motivation. Interest is extremely high. In the recruitment of students we received as high as 96 percent favorable response to our letters of invitation to the course. In terms of objective criteria for invitation and admission, we found that the following are most satisfactory:

1. 650 verbal and 600 math College Boards
2. 95 percentile on Total English, but with particular attention to scores on Comprehension, Vocabulary and Reading
3. First decile of graduating class
4. Good background in languages, history, literature and humanities.

Of these, number four seems particularly important in light of our experience.

IV. Resources. A detailed list of sources of visual and other resources is given in Table IX of the final report. It should only be mentioned here that on a questionnaire, 96 percent of students thought the use of slides and other aids significantly enhanced the course.

BIBLIOGRAPHY

There are references to basic sources for each topic listed in the final report.

PUBLICATIONS

NONE.